THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

We presume that our relations to this journal are sufficiently understood to admit of the withdrawal of the Article by which we introduced ourselves to the public in this capacity. Our own taste in such matters would incline us to withdraw our names entirely from its columns, and to leave *The Independent* to be known solely in its own name and character. But as such a course might be misconstrued, we deem it expedient for the present to continue the announcement of our sole responsibility as the editors of the paper.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

THE BRITANNIA BRIDGE.

Probably there is no achievement of modern engineering which surpasses the tubular railroad bridges of iron which have recently been constructed in England, at Conway, and over the Menai Strait. The suspension bridges showed the practicability of constructing a safe pathway. But for the railroad it was essential to secure unbending rigidity, both perpendicularly and laterally. Either undulatory or oscillating motion was inadmissible. The object has been attained by the construction of iron tubes, of rectangular form, 25 feet high and 15 feet wide. That at the Conway bridge is 412 feet long, and was successfully put in operation last year. The other, called Britannia Bridge, has two tubes, each 460 feet long. The sides are composed of plates half an inch thick; the ceiling and floor are compound, having two plates, 21 inches apart, joined by courses of plates of that breadth. The mass of iron weighs 300 tons, and would make a solid beam 46 inches, or nearly four feet, square; but would bend downwards by its own weight if solid, and be swayed by the force of the wind. But arranged in this form, it not only sustains itself, but does not sink an inch by holding the weight of 100 tons. The tube was constructed with an upward curve of 7 inches in the center, and so exact was the calculation of forces that on being brought into its place it drew into perfect horizontality. More than a million of rivets were used in fastening, all driven red hot, and every joint is secured by T angle irons.

On Thursday, June 20th, the tubes for the bridge over the Menai were brought to their temporary resting place at the foot of the piers on which they are finally to rest. We have compiled from several English papers, received by the *Canada*, the following account of the affair:

When the whole structure is completed it will consist of two immense wrought-iron tunnels or tubes, each considerably upwards of a quarter of a mile in length, placed side by side, through which the up and down trains respectively will pass. The ends of these tubes rest on abutments, the intermediate portions being supported across the Straits by three massive and lofty stone towers. The center tower stands on a rock standing just midway of the Strait, which is covered 10 feet by the tide at high water. This is known as Britannia Rock, and gives name both to the tower resting on it, and to the bridge itself. The side towers stand on the opposite shores, each at a clear distance of 460 feet from the center tower. The abutments are situated inland, at a distance of 230 feet from the side towers, making the entire length of the iron tubes 1380 feet in length; to which add the thickness of the towers and you have the entire length of 1849 feet, the date of the present year of grace. The first stone of the towers was laid in May, 1846. The towers for supporting the tubes are of a like magnitude with the entire work. The great Britannia tower in the center of the straits is 62 feet by 52 feet at its base upon the rock; its total height from the bottom 230 feet; it contains 148,625 cubic feet of limestone, and 144,625 of sandstone. It weighs 20,000 tons, and there are 387 tons of cast iron built into it in the shape of beams and girders. Its province is to sustain the four ends of the four long iron tubes which will span the straits from shore to shore. The side towers each 62 by 52 feet at the base, and 190 feet high. The total quantity of stone contained in the bridge is 1,500,000 cubic feet. The towers and piers contain 210 tons of cast iron. They are built up of a hard limestone called Anglesey marble; some of the stones are 20 feet in length, and weighing 20 tons. The interior masonry is of red sandstone.

Each tube is 12 feet longer than the distance between the towers; in order to receive this additional length, recesses or grooves are left in the face of each tower, six feet deep, and of sufficient width to allow the end of the tube to slide up easily within them. These recesses extend from the bottom to the top of the towers. Now, in order to get the tube within these recesses, the low end of it, which is near the land tower, has been thrust twelve feet past the side of the tower, thus allowing the opposite end of the tube to be inserted into its recess. In order to deposit the low end in a similar manner, a portion of the masonry at the side of the recess is left out, to allow the tube to pass under it into the recess; this will be subsequently built up before the tubes are raised. As soon as this operation is accomplished, the valves in the pontoons are opened, the water enters, destroying their buoyancy, and the tube settles quietly down upon a bed of soft timber placed to receive it.

The tube was floated upon 8 pontons, or flat-bottomed barges, with valves in the bottom. On closing these valves at low water, the rising tide slowly lifts the mass, until the tube floats. About an hour and a-half before high water, the current running about 4 miles an hour, the huge mass is dragged out to the stream by powerful capstans and hawsers, and guided by other hawsers, with cable-stoppers and all other contrivances to insure perfect control of the movement. Each capstan is manned by 50 men. Numerous steamboats are also in attendance to give their assistance if required. The speed and time of floating are so arranged that when the tide becomes stationary, before turning, which it does for fifteen minutes, the tube shall have just reached the towers, and in this interval it has to be deposited on the projecting shelves at the foot of the towers, exactly under its final position: this is the most difficult part of the whole operation.

The first attempt to bring in the tube, on Wednesday, was defeated by the breaking of a capstan, in consequence of the shore lastings not being cut away in season; and the vast multitude of people dispersed in a state of great disappointment. The following day the work was accomplished with extraordinary eclat.

The scene as early as six o'clock presented a very busy appearance, multitudes of men depositing the buoys, and shipping the enormous cables from the London and Manchester platforms of the works. The signals, consisting of different colored flags, under the direction of Mr. Stephenson, were placed on the different capstans for the guidance of the process employed in navigating the great tube on the Anglesea shore, and at other points. Early in the morning the tube was lowered three feet upon its piers, so as to enable it to start earlier and take advantage of the tide at high water. At three o'clock the spectators by tens of thousands had taken their place upon the piers; the tubes and shores on either side, and the straits for a mile in length presented a vast amphitheater of human beings. The pilots, to the extent of 200 or 300, took their stand on the pontoons to ply the gigantic tackle. As many more stood ready for action on the capstans. The cables, six inches in thickness, and of league-long length, were attached to the steamers that were to have the towing of the tremendous freight. Multitudes of yachts, small boats, and other craft, filled and gaily decorated, passed up and down the stream, and all eyes were fixed with mingled feelings of confidence and fear on the gigantic fabric, upon which stood Mr. Stephenson and Capt. Claxton. The utmost excitement ensued on the first signal, the sudden springing up on the Anglesea side of a flag, and a shrill strain from the trumpet of Capt. Claxton from the top of the tube, a hint to the pilots to take the tide, and pipe all hands for the exploit. This was responded to by a loud burst of enthusiasm from the seamen, whose efforts, united to those of the steam-tugs, told upon the screws and tackles, and upon the hitherto motionless monster, which then glided very slowly and amid intervals of increasing cheers and salutations, without injury or jar, and with a majesty that could only be compared to that of a mountain moving on the waters, to the site of its final resting place.

The tube was floated obliquely, and then gradually swung round, with its face to the space between the piers. Arrived here, the next step was one of the most vital and absorbing nature, seeing that if, from anything in the run of the tide, which was progressing at three miles an hour, or any giving way in the great net work of tackle, the tube overstepped then its line of destination parallel with the piers, the experiment must have failed, and the process of bringing it back would have been of great difficulty. Fortunately, however, such were the nicety of the measurements, and skill and quickness of the directing power on the top of the tube, and the moment of its march to the spot so geometrically measured, that the success of the final step was unerringly secured by the vigorous action of a giant vice upon the Anglesea end of the tube, which, having clenched its extremity, locked it in an unreleaseable embrace.

The next operation, that of elevating the tube to its permanent position, will be accomplished as soon as possible. This is to be done by huge hydraulic presses, of a magnitude commensurate with the whole of the works; one cylinder alone being almost large enough at the entrance to contain a man standing, and of the prodigious weight of 40 tons. It is the most powerful machine ever constructed. The two end tubes will now be raised, and it is expected, from the rapidity of the movements, that this great iron highway over the straits will be ready for the passage of trains in the autumn.

THE ENGLISH DAILY PRESS.

The able article below was received some eight or ten weeks ago, but has been kept back by the pressure on our columns for Spring meetings. It will be found full of information, and cannot but assist the American reader in forming correct ideas of the English Daily Press, the motives by which it is guided, and the influence it is fitted to exert.

"ENGLISH VIEWS OF REVOLUTIONS."

BY OUR ENGLISH CORRESPONDENT.

The words which stand above are at the head of an article in a recent number of *The New Englander*, noticed in *The Independent* of March 8th. In that article political truths of the highest value are connected with conclusions founded on imperfect data. The writer notices the prevailing representations of the English press, and from them concludes that "the whole moral power of England is (should be) brought to bear against revolutions for freedom." "No sooner," says *The New Englander*, "no sooner does any nation follow the example which John Bull gave to the world, than the whole island, or rather the English part of it, is alarmed, and government and people, through newspapers, reviews, and Lord Palmerston, set to work to negotiate, to argue, and to sneer."

In this brief sentence there is both painful truth and much inaccuracy. There are evident marks of haste in the composition and a want of discrimination, which involve a whole people in a censure which only partly appertains to a powerful faction. A small part is put for the whole.

It ought not to be matter of surprise to any American citizen that a prominent portion of the English press should exhibit the spirit of aristocracy, and be shaped to meet the passions and prejudices, and interests of that class. But intelligent American citizens have long ceased to believe or to feel that John Wilson Croker and the *Quarterly Review* stood for England and the English. Mrs. Trollope is not now accepted as the exponent of English feeling, nor do the toryfied exaggerations of *Blackwood* pass current as manifestations of the English mind.

As little can the English people be justly held responsible for the tone and spirit of a large portion of the daily press. Were it consistent with the claims of other topics on the columns of *The Independent*, we might enlarge upon the history and influence and character of English periodical literature, and present many and interesting facts in relation to it; but we must now limit ourselves to some specific statements of facts, which will at once account for the absolutist sympathies of a prominent portion of the English press, and exonerate the English people from the charge of participating in those sympathies.

And first of the *Times*, "the leading journal of Europe." The *Times*, with all its changes, has hitherto, and to a great extent correctly, been taken as expressing the prevalent opinion. It may be said, the *Times* is *now* absolutist, therefore the present feeling or opinion of England is absolutist. But a new element has been introduced into the *Times*, which disturbs and renders incorrect the old and just calculations. Twenty-six years since it was said of the *Times*, and the saying held true for twenty years—"The *Times* conforms to the changes of the time. It bears down upon a question like a first rate man-of-war, with streamers flying and all hands on deck; but if the first broadside does not answer, turns short upon it, like a triremed galley, firing off a few paltry squibs to cover its retreat. It takes up no falling cause; fights no uphill battle; advocates no great principle; holds out a helping hand to no oppressed obscure individual. It is 'ever strong upon the strongest side.' Its style is magniloquent, its spirit is not magnanimous. It is violent, swaggering, insolent, with a hundred thousand readers at its heels; but the instant the rascal rout turn round with the 'whiff and wind' of some fell circumstance, the *Times*, the renegade, inconstant *Times* turns with them."

Such *was* the *Times*. But while retaining most of these, its characteristic vices, the "leading Journal" has, within a few years, become subject to an influence which will keep it steady to an evil purpose. With this fact, though of incalculable importance, probably not a hundred of its hosts of readers are acquainted.

The late Mr. Walter, by inheritance and by purchase, became almost sole proprietor of the *Times*. Shares, indeed, were sometimes sold by him, but never absolutely. He always retained a power of repurchase. The vast machine was always worked according to his will, and was the exponent of his opinions. For example, personally Mr. Walter was vehemently opposed to the new poor law, and did much by his labors in and out of Parliament to abate its ferocity. The *Times* in this matter was Mr. Walter, and, truth to tell, was the tribune of the poor people, when there was none to help in either of the great factions. Following the usual course of successful English commercialists, Mr. Walter sought a place among the landed aristocracy; he became a large landed proprietor in Berkshire, and, for a time, represented that county as a Reformer. As the Whigs became weak, Mr. Walter and the *Times* conformed to the changes of time; and, after long lingering, joined the Stanley section of seceders. How far these movements were affected by hopes and disappointments in respect to a baronetcy, we will not attempt to determine.

Having a standing among the landed magnates, Mr. Walter, of course, placed his son at the great aristocratic University. A few short years since the youth was entered at Exeter College, Oxford. This, in some aspects, is a very trivial circumstance, and yet upon this, to a very great extent, depended the judgment pronounced by *The New Englander*, upon the English people, as favoring absolutism. Among the Fellows of Exeter College was Mr. Sewell, since widely known by his many and various labors for the diffusion of "Church Principles." Mr. Sewell, in common with the whole Tractarian party, is an absolutist. Oxford has always been Jacobite and high Tory; but never, since the times of the non-jurors, had "the right divine of kings to govern wrong" been so earnestly and systematically inculcated, on high "catholic" grounds, as at this period. Mr. Sewell, in a published work on ethics, resolved all moral obligations into unreasoning obedience, first to parent, then to king, with a reservation in favor of the superior authority of the priest! Nor was this the uninfluential and ridiculous crochet of a dreamy Oxford tutor. It became an active principle, operating extensively upon the rising members of the governing class. In conformity with it Lord Robert Manners sang mournfully of the exiled Stuart as "the last of England's *rightful* kings." And even the more cautious Dr. Hook, of Leeds, wrote and printed of William III, as the Prince of Orange, denying to him the regal title.

Such were the influences and associations which surrounded and acted upon the son of the proprietor of the *Times*. Ere long the Oxford party found access to the columns of the leading journal. Mr. Walter the younger became the channel through which articles, written by Mr. Newman, were conveyed to the *Times*. To this hour the caustic severity with which Sir Robert Peel was treated in some of them is remembered. In this way great aid was afforded to the then masked and secretly working Romanizing party, the virtues of whose leaders and members were loudly trumpeted in the *Times*.

But a change came over its spirit. *Even Mr. Walter did not know for whom and for what his paper was thus used.* He was forcibly taught by example. In a church of his own building and endowing, in his own parish, a young Oxford divine acted out the principles of his party, to the personal discomfort and annoyance of Mr. Walter, who then attained a practical understanding of the questions beginning to agitate society. He spoke potentially. The *Times* went round; took active part with the people of Exeter, and of the west of England, who were resisting the innovations, and rendered good service to the Protestant cause. These are literal facts, and they help to form an estimate of the *Times* as an organ of the people of England.

But Walter the el er died, and the young Oxford graduate reigned in his stead. Oxford had made him Anglo-Catholic in religion and absolutist in politics; and he has made the *Times* what it is. This might suffice in explanation, but another fact in confirmation will not be without value and interest. While Mr. Walter, as we have seen, was in training at Exeter College, all unconsciously a fitting instrument was preparing for him in another Oxford College.

The chief organ of the Tractarians was the *British Critic*, which was under the guidance of Mr. Newman. When its downright unqualified Romanism, its vehement attacks upon the Reformation, and the violent and elaborately wrought personalities, directed against those who began to move in opposition to the party—when these things, in connection with Mr. Newman's position, made it necessary for him, at least nominally, to disclaim the editorial responsibility, then that post was assumed by one of his lieutenants, one connected with him by family ties and wholly devoted to the party. This person commands a style which, if not purely and simply English, is not without its attractions; it does not become tame from scrupulosity when a Tractarian is to be defended, or an assailant to be repelled. For example, this *British Critic* denounced the tribunal which condemned Dr. Pusey's Sermon, to be more tyrannical than Tudor or Stuart in the fulness of their power; and the mild epithet of "blood-drinker" was applied by him to an adverse divinity professor.

When the elder Walter died, this person, the contemporary of his son at Oxford, was a parochial clergyman, holding a valuable benefice in Wiltshire. The younger Walter on his accession to power, immediately made overtures to him to take part in the conduct of the *Times*. It was found, however, that a living in Wiltshire and its duties were not altogether compatible with the requirements of the *Times*; and accordingly the living was resigned, and the editorial chair assumed; not, it is to be feared, from pecuniary considerations, but in order to promote the cause of Anglo-Catholicism, to which Mr. Walter and Mr. Mozely were alike devoted.

This simple narrative of facts, it is believed, sufficiently explains why the *Times* is "Catholic" in religion and absolutist in politics. No other hypothesis will explain the existing characteristics of the leading journal. It is evident, then, that it is *not* "John Bull," nor "the whole island," nor "the English part of it" (!), which is "alarmed," and which "argues and sneers" in an absolutist spirit on the subject of European revolutions. It is just two men, who have imbibed the spirit of Laud, and who would conscientiously destroy civil and religious liberty everywhere, and make short work with all who dared to maintain either one or the other.

It may be said that the *Times*, after all, is but one paper, and that the explanation offered does not cover the whole case. Proceed we then to the *Morning Chronicle*, for many years far superior to the *Times* in all the qualities which constitute a good journal. The *Morning Chronicle* received its "form and pressure" from the late Mr. Perry, who was a man of prodigious memory and of quick and original powers. He would do himself what is now accomplished by a corps of Parliamentary reporters. He was a hearty Whig of the old school. His personal qualities were of the most pleasing kind, and made him many friends. His labors and his character, during a period of forty years, raised the *Morning Chronicle* to the important position it attained. Mr. Perry left no immediate representative. One bearing his name, and enjoying some of his property, is at this time minister of the small rural parish in which JOHN OWEN preached many of his sermons; but it is a curious illustration of the aristocratic disease which so extensively infects rising Englishmen and the clergy, that this Mr. Perry would rather not be known as the relative of the warm-hearted, energetic, and successful editor and proprietor of the *Morning Chronicle!* This by the way.

Mr. Easthope became chief proprietor of the *Chronicle*. This gentleman, when young, was not merely a Nonconformist, but was publicly baptized on a profession of faith; but he has not found success and honors compatible with all the obligations of that solemn profession made in early life. He became member of Parliament, as well as proprietor of the paper, and for services in these capacities received from the grateful Whigs the honor of a baronetcy. He became Sir John, which with all his peculiar subtlety John Walter of the *Times* failed of becoming, though the desire for that elevation, it is believed, had much to do in determining his course of action.

The profuse and almost incredible expenditure of the *Times*, and the careful and almost parsimonious administration of the *Chronicle*, gave the former paper great advantages as against the latter. The commercial man and the news hunter would have the *Times*. Its "expresses" and copious intelligence from every quarter gave it a superiority which commanded a sale and advertising business wholly irrespective of its politics. From these causes the *Chronicle* was weakened. Then, six years since, came the bold attempt to establish a cheap daily paper, the *Daily News*. Though the effort failed it sealed the fate of the *Chronicle*, which almost ceased to be a property. It was in fact in the market. Before giving the catastrophe we must turn back a while.

At the time when Mr. Walter the younger was drinking in all Roman doctrine, absolutism included, at Exeter College, and Mr. Mozely was being trained under the hand of Mr. Newman, at Oriel College—at this very time the lay leader of the Tractarians and the present representative of Oxford University in Parliament, was a student of Christ Church, Oxford. The son of a Liverpool merchant, who had been the architect of his own fortune, and a large proprietor of slaves, Mr. Gladstone represented the aristocracy of wealth, and was brought into personal contact with the representatives of the old landed aristocracy. His neighbor in the same College, if not on the same stair, was Lord Lincoln, the son and heir of the Duke of Newcastle. At the same time, and divided only by a narrow street, in another College, the representative of a noble and historic family was pursuing his academical course. Now mark—these three persons, Mr. Gladstone, Lord Lincoln, and the Hon. Sidney Herbert, all held office in Sir Robert Peel's last administration, and followed his fortunes. The first was Colonial Minister, the second Commissioner of Woods and Forests, the third Secretary of the Navy.

The *Morning Chronicle* was bought in the interest of this party of "Young Englanders;" and so it has become "Anglo-Catholic" and Absolutist. A common spirit, having precisely the same origin, thus animates the *Times* and the *Chronicle*.

Of the *Morning Post* it needs to say little. Aiming to be, by eminence, the organ of the aristocracy, its ultraism in religion and politics is natural enough, and the people of England would be nought to it, or it to them.

The *Morning Herald*, though conservative and vehemently protectionist, is *not* open to the charge of sympathizing with despotism. It had the exclusive merit, among the conservative press, of having warned Louis Phillippe and his ministers of the consequences of the anti-national and tyrannical course pursued by them; and, after the revolution of February, its treatment of French affairs and of the conduct of the Provisional Government, was marked by candor and forbearance.

The *Morning Advertiser* has been, and continues to be, the able and honest advocate of liberal principles, free institutions and cheap government; and the *Daily News* is like unto it; and now the reader, and *The New Englander*, have the whole of the morning papers under their eyes, and have the means of forming an opinion for themselves upon the question, how far the "whole island" speaks for absolutism through these papers. Enough there is to humble and mortify the enlightened and liberal Englishman; but far from enough to prove him the accomplice or the abettor of continental despots.

The daily press is *not* the press of the people, though unfortunately exercising a pernicious influence on public opinion by deceiving and misleading it. The great body of the people, including the large majority of the middle classes, is not directly conversant with the daily press. Even if there were time and inclination for newspaper reading, the expense would be a barrier to it. The artisan and working-man with his average of say thirty pounds a-year, cannot expend a full fourth of his income for a daily paper, neither can the shopkeeper, nor even the professional man. The same observation applies to the *Quarterly Review*, and to magazine literature. A correct estimate of these facts is absolutely necessary not only to the right understanding of the question, but in order to correct feeling and proper sympathy between the people of the United States and the people of England. The literary ruffianism which has characterized portions of our press in respect to the United States is but another form of an evil from which the people of England equally suffer, and which flows from the same source.

The failure of the bold and well-conceived attempt to establish a cheaper and popular daily paper confirms the views which have been given above. The projectors had no just reason to complain of the number of new subscribers; for the daily issue was large; but it was found that no possible extent of circulation would, of itself, pay the enormous charges incurred by a resolute attempt to rival the *Times* in the extent and variety of rapidly communicated intelligence, the cost of which could only be borne by a large circulation, combined with a very extensive advertising patronage, and this latter can only be attained by very slow degrees, as against the *Times*, which is the universal resort. It has been stated that in five years the loss on the *Daily News* reached to something like fifty thousand pounds.

If the weekly papers, whether published in London or the country, were to be analyzed they would show a different result. There has been a rapid growth both of intelligence and independence in the country press, though that is under adverse influences. The stamp duty, and the advertisement duty, and the tax on paper, demand capital. Capital is timid and will look to profit, or in other words to the advertising class. Nevertheless, as it has been said, the character of the country press has improved and is improving.

AGRICOLA.

ORIGINAL COMMUNICATIONS.

GEMS FROM THOLUCK.

Extracts from Dr. Tholuck's "Hours of Christian Devotion," translated for The Independent.

As we cannot say that we *are* Christians, but that we are always *becoming* so progressively, so is it also with our absolution, which, as the horn of salvation, must serve us every day anew for a source of strength. Never elsewhere has such a *stream* of power seized me and borne me forward mightily upon its waves, as in hours when, at the altar of prayer of the still little chamber, I felt my Savior's hand upon my head, and, as the most beautiful reward of my tears, heard the word: "My son, take hence absolution! Behold me, and believe and stand upright, rejoice, march on, and run." Oh Lord, as long as I am silent, a curse lies upon me; I will speak, I will speak before Thee, My God, and pour out my whole heart before Thee! I cannot wash myself-with my own hands without defiling myself again afresh: O wash Thou me, wash me every morning anew! We all can work for others only in proportion as we ourselves *have been worked* upon by God. I have read of a distinguished man (Herder) that, when he was about to die, he exclaimed with great disquiet, "*Give me great thoughts!*" Now it is true, great thoughts are as the ocean-waves, which bear the proud ships, as the fig-tree's cool shadow in the heat of the day, as noble elms upon which the vine-stock can lean and attach itself. And now what are all the great thoughts in the world in comparison with the great peace-thoughts of God, which he discloses to us in his Gospel! If a Christian man waters the roots of his life with them (Ps. 1), if he leans upon them, if he trains himself upon them, if they continually stand before the eye of his soul, then must he certainly receive an inward support; such an one can never more wither; *all that he does must prosper.* Not so with others who have no *Master of thoughts*, who are not governed by the eternal thoughts of God. Such are the mere reflected image of all which comes from without, on them and over them! and of the image of God which even still since the fall has not been utterly effaced in man. (Jas. 3, 9.) Thus then (man) the lost son with all that is in him longs after that archetypal, perfect son, over whom heaven opened and the voice spoke, "This is my beloved Son, in whom I am well pleased!" for him longs the lost son, that He may loose his bonds and restore in him the features of the original image of God. I still carry in me, as a dark memory, a truth from God which has been revealed even in the breasts of the heathen, as the apostle says, only that they suppress it by unrighteousness (Rom, 1: 18, 32); but I am as one dreaming, and this truth will not take a definite form before my eyes. As we indeed often say that we know a name but cannot rightly recall it, so it is with man in respect to this truth from God. But if there comes in another who utters the forgotten word, then we immediately recognize it. And thus I also recognize it; he who lay in the Father's bosom, has uttered the word of truth in which we all live, and move, and are, without rightly remembering it. Since thus we see for the first time clearly that we are *lost* sons, but also at the same time the way which leads home.

SOUL.

My God and my Father, I can no longer be satisfied with all beside, and desire Thee thyself. Thou art my original, therefore art Thou also my end. Wilt Thou again know me, although I am greatly disfigured?

GOD THE LORD.

In Jesus wrap thyself, or be to me unknown. Wilt thou be *His*, then *mine* thee will I own. Because from me *derived*, not yet concludes thee mine; who will be such indeed, must in *my likeness* shine."

FERRY CROSSING ON THE SABBATH.

Those of the Editors of *The Independent* to whom the crossing of ferries on the Sabbath is a practical question are not agreed on the subject either in principle or in practice. Each respects the conscience of the other—without presuming to characterize the one as perverted or the other as weak—and neither would wish in these circumstances to have this journal advocate his own opinions as the settled rule of action in the case. We shall be happy however to have the subject discussed within reasonable limits by those who may feel competent to shed light upon it, and are disposed to do so in the spirit of charity and of courtesy. With a view to this we give place to the queries of our correspondent. It were easy to answer his questions on general principles, but we do not care at present to enter into the details.

For the Independent.

MESSRS. EDITORS:—A correspondent in your paper of June 21st proposes a couple of questions relative to Christians employing Sabbath-breaking conveyances to carry them from place to place on the Lord's day. You say, "We do not attempt to decide such questions, but shall be happy to publish any good articles on the subject." I shall not attempt one of the "good articles on the subject," for I should neither satisfy you, the public, nor myself; but I would like to add a few more questions in order that the subject may be fully opened: hoping that it will be thoroughly investigated, and permanently settled, and settled right. The subject to which your correspondent "X." refers is one which has been too long neglected, and will, no doubt, even now, meet with opposition from many of our clergymen and church-members; but it is of sufficient importance to command attention; and if the churches and their pastors have been wrong in theory and in practice in this matter, they should be the first to get right: but if there is a sickly sentiment on this subject of "Sabbath traveling," troubling the minds of some weak brethren, it is due to them that they should be freed from this bondage, which often so inconveniently circumscribes their liberty; and that the clergy, at the same time, should be relieved of the imputations to which they are subjected in the minds of these simple brethren, in consequence of their former practice in this matter.

1. *Specifically*, what is the literal and spiritual meaning of the fourth commandment?

2. Has the fourth commandment the same meaning and application under the Gospel dispensation that it had under the Jewish?

3. Did Nehemiah take the right view of the obligation to keep the Sabbath day holy, in Neh., XIII chap., 15 to 22 verses, or was he over scrupulous?

4. What exceptions are there to a literal interpretation and acceptation of the fourth commandment besides cases of *necessity* and *mercy*?

5. Are New York, Brooklyn, Newark, &c., supplied with churches, doctors, &c., and if so, what need is there of passing back and forth on the Sabbath under pleas growing out of matters of this sort?

6. Has a man a moral right to leave New York and remove to Brooklyn, for instance, without first counting the cost whether he can give up his New York church, minister, and doctor, at least on the Sabbath?

7. If the practice of running stages, steamboats, rail-cars, &c., on the Sabbath, is in violation of the command "remember the Sabbath day to keep it holy," then, are we not as guilty if we travel in them on the Sabbath, as if we employed them to run for our sole accommodation?

I have felt a deep interest in this subject for many years, and have been deeply grieved that ministers and others in New York and elsewhere have taken the view they have respecting it.

A LAYMAN.

For the Independent.

LETTER FROM PANAMA.

Extract of a letter from Panama to a friend in New Haven, dated

PANAMA, May 10th, 1849.

Four days since we came here, hired rooms for our party for 18 reals a day ($1 80) on one of the best streets in town, as you might judge by its name, "San Juan de Dios"—*i. e.* "St. John of God." Here we are compelled to buy wood, water, and everything else, all brought into town on the backs of mustangs and mules. The town is built of brick plastered and of wood in the Spanish style of the olden days; wood of mahogany, heavy, coarse and hewed, not sawed, even to the floors, doors in abundance, but no windows, roof of tiles; lower stories for shops, stables, &c., upper stories for habitations, with piazzas projecting into the narrow streets from the second floors. The inhabitants are mostly a mixture of Indians, Africans and Spanish. The "upper tens" are nearly pure Spanish. The number in the city I cannot conjecture. Once it is said to have contained 40,000. Now everything is falling to ruins. Five miles distant there are the ruins of an old Panama, which cover a large extent of ground. The surrounding country is mountainous, as is most of the isthmus. We make it a rule to believe no rumors in regard to this isthmus, and this will be safe for you; letter writers giving as many different accounts as there are letters. The scenery is certainly beautiful. The climate, I presume, is as good as any other in the same latitude; it is hot and moist, and of course a man should take care of himself. Upon the whole, I should not be afraid to locate myself on any highland on the isthmus on account of the climate, even on the high ground immediately back of Chagres. When we first arrived here it was dry; now the wet season is beginning, and we have rain nearly every day. The cholera is said to be in town, but I have seen none of it. Several Americans have died since I have been here.

A good Yankee, or a few good Yankees, could make money here in Panama as fast as the gold diggers can in California, provided they would come out here prepared to do the things that are to be done here. There is not a mill of any sort in this province (New Grenada). Corn is pounded by the women, and lumber is sawed by hand with a pit-saw. We could take the logs of mahogany here, carry them to the States, saw them, and return the lumber so as to sell it cheaper than it is sold here. There is but one American horse and wagon here, and that came over when we did. The owner is making $10 to $15 a day transporting passengers' baggage. A few stout wagons and horse-carts, in pieces packed in boxes, could be brought here and would pay well. Charcoal is $1 per bushel, and wood within one mile is free of cost and in great abundance. Cattle are abundant in the suburbs, yet not a drop of milk can we purchase for our coffee. The cows run with their calves and are never milked. There is no wharf for the ships. All loading and unloading is done by "Bungos"—*i. e.* native canoes of mahogany with sails and oars. A few good boats made here would pay largely. In short, everything is done in the hardest and dearest manner possible, and since the Americans travel this way, everything costs five times what it did formerly. The military establishment here is supremely ridiculous. I would take it for my part to knock down half a dozen soldiers and put half a dozen more to flight with the jaw-bone of an ass. Prisoners are marched about the streets daily to labor in chains of enormous weight, but a Yankee would soon slip the noose and find his way out of prison.

If a native makes money he has no idea how to make himself comfortable or happy therewith. When his immediate wants are supplied he can anticipate nothing more. The few who have wealth embody it mostly in brilliants and pearls. The pearl fishery, you may know, is carried on in this bay, and the steeples of the churches here are ornamented with thousands of oyster-shells. Romish priests are abundant, and I often step into some of the churches to hear, for a few minutes, the miserable mummery of their miserable priests. I suppose there is not a native among the seven thousand inhabitants of this city who has the remotest idea of a pure and spiritual religion, devoid of the forms and ceremonies of the Romish foolery. A native told me yesterday that his church *must be right*, for it is the church of Christ. Argument would be lost upon such men; they know already and this is enough.

Goods are seldom sold here by weight or measure as in the States. Most things are sold by the piece or lump. Potatoes, however, are sold by the pound, and pork by the yard. Tobacco alone is cheap. Immense quantities of cigars are manufactured and used here by all classes and ages of both sexes.

For the Independent.

EXCURSION IN THE STEAMER COMMODORE.

NEW YORK, July 13, 1849.

Music—Fireworks—Stonington—Description of the place—Point Judith—Newport—Ride through the town—Return to Stonington and New York.

MESSRS. EDITORS:—I was one of a large number of individuals who had a ticket for an excursion in the steamer *Commodore*, on her first trip on the Stonington route to Boston.

At 6 P. M. on Wednesday, the guests of the company were all on board, together with a large number of passengers. Dingle's Brass Band were posted on the promenade deck, and many popular airs were played, following each other in rapid succession. We moved out of the dock in fine style, rounded the Battery, and were soon under headway up the East River. Soon the ship-yards came in sight, crowded with specimens of American naval architecture so worthy of our pride. The Alms House, Asylums, Blackwell's Island with its gloomy prison-walls, containing so many of both sexes whose ignorance, vice and crime have reduced them to the lowest depth of degradation, the Long Island Farms and other institutions, the appendages of our great metropolis, were all quickly left far behind. Hurl-Gate, with its eddyings and whirlpools, the dread of the mariner, was safely passed, and soon we emerged into the broad waters of the Sound. The attractions of the shore being passed, the passengers began to mingle more freely with each other, and to seek familiar faces among those who were thrown together for purposes of recreation and amusement. Many an old acquaintance was thus renewed and new ones formed, and all were in the best possible humor for enjoyment. At 8 o'clock the company sat down to a table amply furnished, with everything necessary to satisfy appetites sharpened by the fresh breeze of the Sound.

After dark there was a fine display of fireworks from the upper deck; rockets in great variety, Roman candles, blue lights, &c., were let off almost without intermission until a late hour, the band playing all the while, and our boat, aft, being completely enveloped in sparks. The people along shore must have been agreeably surprised at such a pyrotechnic display on the Sound. We arrived at Stonington at an early hour; a few guests proceeded on to Boston, to spend the day, in the sweltering heat of the Athens of America; the rest of us kept our berths and husbanded our strength for the pleasures of the morrow. Thursday dawned, and a beautiful day it was; the sky was of a clear azure; the sun mounted slowly towards the zenith, unobstructed by a single cloud, and sent his burning rays on the already parched and thirsty earth.

After breakfast we sallied forth into the town, and rambled around its dull and vacant streets; the houses were closed, as if to shut out some fatal pestilence, and everything looked as though a scourge had swept through the place. We saw several handsome residences with the grounds around well laid out, but there was a great lack of trees, showing either a culpable neglect or a want of taste on the part of its inhabitants. There is a fine hotel here, situated on a hill, where we received a cordial welcome from the landlord, who would gladly have detained us to dinner had our engagements permitted, for the spacious rooms and halls of the house were almost deserted. From the cupola of the hotel we had a grand view of the town, the surrounding landscape and the sea; at the wharves we noticed a few old whale-ships, a source from which some of the people here have derived considerable wealth.

At about ten o'clock we were again on board with a great addition to our company, a liberal invitation having been given to the Stonington people to join our party. The sea breeze was welcomed by all, and it was most deliciously cooling. Our destination had been kept secret, in order I presume to give us an agreeable surprise: but when Point Judith was descried in the dim distance, we were no longer in doubt. Apprehensions of sea-sickness were soon felt by the ladies, and these were quickly succeeded by the dread realities of that marplot of sea excursions. Soon after twelve we came in sight of Fort Adams, its walls bristling with cannon which looked as though they wished for an opportunity to blow up an enemy's ship. Newport looked rusty enough; a large heap of old buildings, crowded closely together on the side of a hill. Who could now believe, on comparing the two places, that merchants formerly were in the habit of coming from New-York to Newport to purchase goods! We stopped at the Ocean-House, a shell of a building, but covering a good deal of ground; it looked as though it might be blown away by a sudden gust. The drawing-room is very spacious and elegant, equal to that of any hotel in the country. We saw but few persons who appeared to be guests at the house.

But why go to Newport to get out of the heat of the city? It is ridiculous. The thermometer then stood at 83° in the coolest room to be found at the Ocean House, and I'll guaranty that outside it was at 93° at the least. I could not help contrasting the inducements held out at this place with those offered at Fort Hamilton.

At 2 o'clock, all were once more on board, and as if panting for sea room and air, the *Commodore* made once more for the ocean. We had a fine dinner, served up in splendid style, and from the way we disposed of fruits and ices it would seem as if people were determined for the time to forget the cholera. Joyously did the good boat plow the briny deep, and in less than two hours' time old Stonington, the whalers, and the big uninhabited hotel were again in view. The rest of the afternoon was spent as preferred, in sailing, riding, bathing, or on board the boat in reading or conversation, fanned by the gentle evening breeze. In the course of the afternoon, a meeting of those on board was organized and resolutions passed, a copy of which is annexed.

At 9 P. M., the train of cars from Boston having arrived, we set out on our return to Gotham, and this morning between 4 and 5 we found ourselves again in the dirty, dusty, hot, crowded, cholera-infected city of New York.

Capt. Frazee, of the *Commodore*, as gentlemanly an officer as I ever met, was indefatigable in his exertions for the comfort of his guests. To Mr. Lockwood, also, the agreeable superintendent of the line, were the company largely indebted for the pleasure they enjoyed. J. H. L.

The following are the resolutions referred to in the above letter:

Resolved, That this meeting has viewed with great pleasure the newly fitted steamer *Commodore*, for the Stonington line, and, from the experimental trip, have great confidence in her ability, speed and strength, for the navigation of the Sound.

Resolved, That the thanks of this meeting be tendered to Capt Frazee, Mr. Foster, and the other officers of the boat

therefore the kingdom of Hungary must be incorporated with Austria, and be beggared in its beggary! Hungary was liberal, generous, growing in enlightenment and toleration, Catholicism itself mitigated, and Protestantism advancing; Austria was bigoted, intensely Catholic, though corrupt in morals, and practically Infidel, and basely and brutally despotic; *therefore* Hungarian nationality must be extinguished, and that too even if by the aid of Russia: whose foot henceforth would be on the neck of Austria. The depression of Hungary—the exhaustion of its resources and of its energy—the Russianizing of the Austrian Government—does not merely mean the ruin of a great power, but it would be at the same time an immense stride by Russia toward the objects of its ceaseless ambition and desire—Constantinople and the Mediterranean.

Such, we believe, are the great issues involved in the terrible and most unequal struggle now actually commenced. While we write, the certain intelligence has arrived that ten days since Paskiewich marched from Gallicia into Hungary; that on the 17th and 18th four powerful columns, 60,000 strong, advanced on the Hungarian soil, and that the head-quarters were at Bartfeld; and ere this fearful collisions must have taken place. Upon the results it were vain to speculate; but the following facts, which may be relied upon, will enable the reader to form a general estimate of the relative positions and power of the conflicting forces.

In the pause during April and May the Hungarians have refreshed and newly equipped their heroic and exhausted troops; their armies have been recruited and inspirited, and the shock of Russia awaited. Dembinzki, at the head of 25,000 men, was in Upper Hungary, his object being to retard the advances of the Russians under Paskiewich. Eighteen years ago these commanders met in unequal conflict, when Poland made her desperate effort to throw off Russian tyranny. The western army is commanded by Görgey, and amounts to upwards of 60,000 men: it occupies positions on the Waeg and the Neutra; and is confronted by the combined Austrians and Russians, under Haynau, the butcherly commander-in-chief, who, after hanging a brave Hungarian commander, and flogging a Hungarian lady, has just caused to be hung an eloquent and patriotic preacher. This incident is described in a recent letter from Vienna:

"I have to add to the list of executions which have taken place in Presburg, under the auspices of the butcher of Brescia, Haynau, one which exceeds in atrocity any of the preceding, and which has created a far more powerful sensation among the people. An evangelical clergyman, named Razga, whose eloquence as a preacher has long procured him overflowing congregations, has been seized, tried by court-martial, and sentenced to be hanged, for addressing 'seditious language' to the people. The execution of Razga took place at four o'clock on the morning of June 18, in the Castle. The excitement of the people may be measured by the precautions adopted by the authorities. All the streets leading to the Castle were strongly occupied by military; the cannon on the bastions were loaded, with li matches at hand. No disturbance took place. It is expected that the retaliation menaced by Kossuth against Austrian prisoners will now be put in execution. The Austrian government in Presburg is become one of terror. No greater service could be done to the cause of the Magyars. Razga, although young, was the father of five children. He met his death with great firmness, delivering a speech in defense of his conduct, and ended with 'God bless the Fatherland.'"

Much depends upon the result of the conflict between these two armies; for should Görgey either turn or beat the right wing of the Austrians, which rests on Odenburg, then not only will Presburgh—scene of Austrian barbarities, have to be abandoned, but the road to Vienna will be open to him.

In the south there are two Hungarian corps, commanded by Gen. Aulich and Perscel. The objects of these corps are to keep Jellachich in check, and to occupy the only Hungarian port, Fiume. To-day the *Times* admits that Jellachich has been forced to raise the siege of Peterwardein (southern frontier town) and to evacuate Nensatz. Should the other corps occupy Fiume, and any degree of success attend the Hungarians, then may President Manin and the brave Venitians yet be succored: as it is, there is a rumor that the land blockade of Venice has been broken up, and the Austrian bombardiers have taken themselves off, at present not known where.

Bem is in Transylvania awaiting the appearance of the Russians; but there is no account of any movement in this quarter at present.

The combined Austrian and Russian forces are reported at 300,000 men, and 600 pieces of cannon. To these the Hungarians oppose about 200,000 men, and 400 pieces of ordnance. Hitherto the military talent of the Hungarian commanders has thrown that of the Austrians into the shade; and to the skilful strategy of the generals, as much as to the bravery of the troops, are the successes hitherto obtained by the Hungarians to be attributed. These successes have been wonderful. Let it remembered that the Hungarians at first were taken by surprise; that they were plotted against while confiding; Austrians or Austrianized Hungarians were in command; that they were thus first betrayed and then overwhelmed: that nevertheless civil government has been organized, credit maintained, and the Austrian expelled; that, in fact, Hungary was triumphant, and therefore Russia was invoked. We do not now despair: already there have been omens of success; the first movements have been favorable; General Wyss beaten, his brigade destroyed, and he mortally wounded and a prisoner, after a severe contest. A Breslau paper gives the following interesting statement, which seems borne out by the disposition of the Hungarian armies as given above:

"The cause of the unwonted delay in commencing operations is to be sought for in the remarkable circumstance that the plan of operations as agreed upon in common by the Russian and Austrian general officers has been betrayed by the Magyars, which is visible by the peculiar distribution of their forces. How this treachery was accomplished is still a secret, but there is an inevitable necessity for drawing up a new plan for the campaign; and this, too, is connected with great difficulties, because already in the first plan all natural chances were taken into account, and now in drawing up the second these advantages must not be sacrificed; and although the fundamental idea of the new plan must be entirely changed, the object to be attained must be otherwise followed up. The Poles taken prisoners, who were brought to head quarters, are to be handed over to Russia, in order to be sent to Siberia. This was one of the principal conditions insisted on by the Russians when their intervention was required."

THE ANCIENT MONUMENTS OF ROME.—The Society of Antiquaries of London, at a meeting held on Thursday, and the British Archæological Association, at a meeting on Friday, unanimously adopted strong resolutions expressive of regret at the threatened destruction of the valuable works of ancient art preserved at Rome, in consequence of the bombardment of the city by the French. The silence and apathy of England have, no doubt, prompted or influenced the government of France to take one of the most unfortunate steps to which she has ever yet been doomed from that selfish ambition which sacrifices science, literature, and the arts, to its gratification. Were other scientific bodies to follow the worthy example just set them, Rome might yet be saved. Let them meet, resolve, and send at once copies of the resolutions to the French government.

LIGHT IN SPAIN.—Mr. James Thomson, writing from Madrid to the editors of *Evangelical Christendom*, sends a translation from the Spanish of "Two Prayers in use by some Spaniards before and after reading the Holy Scriptures on the Lord's day." These prayers are remarkable for their clear, evangelical character, for the just estimation of the Scriptures which they express, and for their fervent supplications both for Divine illumination in the reading of the Scriptures, and for their diffusion among the Spanish people. They are remarkable likewise for the specific acknowledgment of national sins which they contain, to wit, cruelty to the Jews, faithlessness to the Moors, the mode and object of the conquest of America, injury to the Africans in the horrible traffic in slaves, the cruel treatment of Spanish Protestants, the sanctioning of the Inquisition, and finally, "in giving the name of Christian religion to the combination of idolatries, superstitious hypocrisies and deceptions taught and practiced" in Spain. These prayers are privately distributed.—*N. Y. Recorder.*

HANOVER.—The *Augsburg Gazette* positively repeats that Hanover has joined Prussia and Mecklenburg in a zollverein, and that nothing remains now to be settled save a mere question of form.

The Independent.

NEW YORK, THURSDAY, JULY 19.

"INDEPENDENCE" IN A NEWSPAPER.

Some people have quite peculiar notions of what constitutes independence on the part of the conductors of a journal. So long as the editors agree with them, embark in their quarrels, and come out on their side in every controversy, all is well. Such a newspaper, they think, is to be valued for its independence. But the moment they find the editors differing from them in judgment, and taking a course not in accordance with their prejudices, sectarian, partizan or personal, their opinion of the newspaper is at once reversed. They expected something more "independent and impartial."

Such persons pay no great compliment to themselves, when they indulge in that sort of fault-finding. It does not occur to them, that to dissent from their known judgment can have cost the editor the least effort of self-denial. It does not strike them at all that he can have been under any temptation to surrender his own views of truth, of duty or of expediency, from the desire of agreeing with them, or the fear of the sectarian or party interests which their displeasure could array against him. Their complaint assumes that they are themselves just nobody at all; nothing, and less than nothing, and *altogether* vanity; and that their approbation or displeasure could not possibly be regarded as of the slightest moment by the editor of a dependent, trimming, time-serving newspaper. Certainly these complainers must have a lowly opinion of themselves. The journal which runs baying with open mouth in whatever direction they point, shows its independence. It can gain nothing by agreeing with them; nor could it lose anything by refusing to be their organ.

And yet—strangely enough—such complaints are not unfrequently coupled with the suggestion that the course which the paper is taking in the matter complained of, will alienate its best friends, and be fatal to its popularity and success. It is in this way—it is by this style of appeal and argument—that the editor is to be taught the great lesson of moral independence. They make their appeal to his love of popularity, and his regard for his own bread and butter, attempting to bring him over by these motives to the support of their plans;—and this is the way to inspire his ignoble nature with manlier feelings and higher principles! Then Satan may cast out Satan.

The conductors of this journal hope to show their independence and impartiality in a different way. If they see agencies for evil at work in any community or organization, they hope to meet them, as those who shall give account. If a book is presented for their consideration, they will endeavor to speak of it without trembling, though it be from the experienced pen of a Professor. If measures are in progress for the suppression of error which seem to them more likely to propagate and reëstablish it, they trust they may have the manliness and the grace to act in the case according to their judgment, with charity toward man and in the fear of God. And the last thing they propose doing is to yield their convictions to either flattery or coercion, or to make the extravagance of their speech outrun their belief, in order to maintain their reputation for orthodoxy.

FATHER MATHEW.

We learn that the Irish apostle of Temperance has begun his work very successfully among the Irish and other Catholic people in Brooklyn—having "administered the pledge" to some thousands of people. He has now commenced in this city, in the church in Barclay-street, which is crowded night after night. In this labor we wish him success, as we have rejoiced in his usefulness, and in the public honors which philanthropy has received through him. We do not share in the apprehensions of some of our Protestant brethren, of the evil to arise from the fact that Mr. Mathew is a Roman Catholic priest. Some denounce him as an emissary of the Pope. But we think the Pope would be doing a very commendable thing, were he to send such emissaries in such numbers as to persuade all his people to leave off drinking rum. And if popery, or any other religion, can gain influence by doing good, it is most legitimately entitled to it. If we Protestants, with our Bibles and Free Schools and Colleges, cannot hold our own against such "emissaries," let us go to the wall. But we are under no such concern.

Father Mathew's method of proceeding is well known to be in strict conformity with his religious profession and with the usages of the Church of Rome. He could not consistently do otherwise, for he is a Romish priest. He *gives* the pledge with the religious ceremonies of his Church, and signs each *receiver* with the cross, the appropriate badge of popery. His presence in our country will, we doubt not, be highly advantageous to the cause of temperance, by awakening a general interest. His brief addresses, counsels and exhortations are excellent. The honors paid to him are sincere and merited, and should be consistently carried out throughout the land. But we presume he himself does not expect or desire that consistent and conscientious Protestants should violate their own faith by taking the pledge at his hands, under forms that we all regard as idolatrous and anti-Christian.

THE YOUNG, THE LOVELY, NOT SPARED.

Those who are accustomed to visit one of the most fashionable ice-cream saloons on Broadway, will call to mind the graceful and modest sisters of the proprietor usually in attendance on the confectionary department; and will be pained to learn that one of them has suddenly fallen a victim to the prevailing epidemic. Pleasing in her person, agreeable in her manners, amiable in disposition, bearing the Christian name, she was endeared to the circle of her friends beyond the ordinary degrees of friendship. Her cheek always wore the ruddy hue of health, and she was favored with the robust constitution of a well-trained English maiden. On Thursday last she partook of dinner with the family at about one o'clock, when complaining of lassitude, she was urged to lie down and rest. This she did reluctantly, remarking that she should soon be well. Up to that period she had appeared as blithe and rosy as ever, though it afterwards transpired that her digestion had been slightly deranged the previous day. Presently she grew worse, and a physician was sent for, but ere one could be procured she had sunk into a state of collapse. The physician on arriving pronounced her case hopeless, and at nine in the evening she died. Within twenty-eight hours from the attack she was laid in Greenwood Cemetery.

There seems to have been a strange fatality attending the case. Her mother was accustomed every morning, to inquire after the health of each member of the family with special reference to cholera symptoms and strict charges had been given to report such symptoms immediately. But that morning for some reason the inquiry was omitted; and the daughter, either from a natural reserve about her health and an aversion to being considered sick, or because she felt no pain or inconvenience from it, said nothing of her slight disorder. The family having been blessed with health since coming to the city, had no family physician on whom to call. It was the time of day when physicians are out on their regular rounds, and an hour elapsed after alarm was excited, before medical advice could be obtained. An hour in cholera may cost a life. There was an English physician—a friend of the family—at hand, but he had never seen a case of cholera, and was unwilling to assume responsibility. He had expressed to the family his intention to visit the hospitals, and acquaint himself with the disease, but had not yet found opportunity. Thus one by one the cords that might have saved the sinking victim were severed.

The earnest admonition of this case is, "Be watchful." Be watchful of bodily symptoms. In a cholera season and a cholera atmosphere, diarrhea is not only a *premonitory* symptom, but (as Dr. Cox regards it) the FIRST symptom, *the beginning of the disease itself*. It may be slight and free from pain—but in cholera the very next symptom is collapse. Be watchful then: have your appliances at hand. Have your mind made up as to the physician whom you will send for in case of need, and as to what you will do if your physician cannot at once be found.

Be watchful over your conduct. See that the work of life with you is in such a state that you can leave it at any moment. Be sober and watch unto prayer. Be watchful over your heart. Be ready for the coming of the Son of Man.

Some may question the expediency of alluding to such cases, on account of their tendency to excite alarm. But he who cannot contemplate death without alarm, who cannot see the arrow strike here, and strike there, and feel that possibly he may be the next victim, without agitation and terror, needs to be alarmed, needs to be brought in fear of God's judgments, till he shall be driven thereby to the only refuge. You must meet death, and it is well to look at death and think upon it till you can do so calmly.

Even as we write we are summoned to the funeral of another, who till three o'clock on yesterday afternoon had no apparent symptoms of cholera, but at three this morning was numbered with the dead. She was alone in the world; without father or mother, or brother, or sister, or kindred; but being linked by faith to the great family of the redeemed, she has gone to their blessed reunion in our Father's house on high.

THE INDEPENDENT.

An anonymous writer in the last number of the New York Evangelist, if he had addressed his communication to us instead of our compeer, would have given us an opportunity to define in few words the precise relation of this Journal to Dr. Bushnell and his Reviewers;—a relation, be it said, so entirely simple and self-consistent that the wayfaring man, *though* a fool, need not err therein unless he choose to. As under the circumstances we cannot do what we otherwise would have done, we improve the occasion to define our relation to our nameless admirer. It may be done as perspicuously as the other could have been. The Proprietors of this Journal own it. The responsible Conductors of this Journal edit it; and incredible as it may seem to the readers of the Evangelist, they have a habit of writing their own editorials. The subscribers to this Journal buy it; and their responsibility for it terminates at precisely that point. So long as they are happy to take it and to read it, we are heartily glad. Our relation to them is among the pleasantest we sustain; and we will do our best to make the paper worth their money. But if "Many Congregationalists," do not think it an equivalent for two dollars and a half, they have our amplest permission to let it die.

We hope that our shrewd neighbor will gain reputation and profit as a conserver of Orthodoxy and a stickler for Creeds. And on our part we shall take care that neither the foolishness nor the violence of Dr. Bushnell's professed antagonists, is allowed to seduce us into forgetfulness of his manifest errors and manifold excellencies.

WHAT IS A CONGREGATIONAL CHURCH?

A friend in the West, who sends us an encouraging word in regard to the project of a *Congregational Almanac and Register*, says that in order to give a correct list of Congregational churches we must ascertain "the churches which are without a session, or bench of ruling elders," whether holding an *accommodated* relation to the presbytery or not. Is that the essential element of a Congregational church?

We think not. From the beginning, the nature of a Congregational church has been defined and understood to be, that its affairs are administered by the voice and will of the brotherhood. The means of ascertaining that will, and the process by which that will is formed and put forth, are non-essentials—and may admit of endless diversities without destroying the being of a Congregational church.

A distinction should be taken between that which pertains to the being of a Congregational church and that which pertains to the wisest and justest administration of its affairs. This is left very much to human discretion, within the great land-marks of charity, unity, impartiality, equality, and fraternity, laid down in the Bible.

Many of the Congregational churches prepare business for the decisive action of the brotherhood through a committee. In some this is a standing committee, chosen yearly or at stated periods. It might not be wise, but it would not be disorderly to have such a committee chosen to serve *durante bene placito*—i. e., until discharged by a vote of the church. Calling this committee a session would not alter its nature. If its powers were conferred and defined by the church, and not prescribed by an authority out of and beyond the church, and could be recalled by the will of the church, its doings are of force only by the will of the church. In President Edwards' day the church at Northampton had such a committee, which was called a consistory—the name now given to the church session in the Reformed Dutch churches. Many of the early churches in New England had ruling elders who were ordained ministers; and some constituted a presbytery for each church; but as this arrangement depended entirely on the will of the brotherhood, those churches were truly and essentially Congregational; and the plan went into disuse because experience was not in its favor.

In like manner, the acknowledgment and use of a standing council of neighboring churches is quite consistent with the being of a Congregational church, so long as the decrees of such council are not regarded as binding *per se*. This standing council may be called Association, Consociation, Conference, Convention, or Presbytery, and it makes no difference in the thing, if the authoritative decision rests in the will of the brotherhood.

In all these particulars, we have not decided as to the methods which are most consistent with Congregational principles, or most conducive to the peace and prosperity of a Congregational church; most commendable in general, or most expedient for any individual church in any peculiar circumstances. All these questions Congregationalism leaves for each church to decide in its own case under the general obligation of seeking the equal welfare of its neighbor churches and the advancement of the Redeemer's cause.

Now let us have a list of all the Evangelical Congregational Churches in the United States for the Almanac.

REV. J. K. LORD, OF CINCINNATI.—Among the many victims of the cholera, whose loss will be lamented far beyond the domestic circle, was Rev. John K. Lord, pastor of a Congregational church in Cincinnati. He was the eldest son of President Lord, of Dartmouth College, and had been pastor of a church at White River, Vermont. About two years since, he removed to Cincinnati, and became pastor of a church which had been gathered under the volunteer missionary labors of Dr. Beecher. He was a man of fine talents, a ripe scholar, a devoted minister, and promised to be a burning and a shining light among the churches—especially to the rapidly rising interests of Congregationalism in the West. His death will cause anguish to the hearts of many friends, and awaken the regrets of a wide circle in the religious community.

REV. LYMAN BEECHER.—We learn that the venerable Doctor Beecher does not contemplate a present residence at Boston, which had been anticipated with so much pleasure by many of his friends in that region. He will return to Lane Seminary, and continue to discharge such duties as his age will admit of. It is understood that Rev. ASA D. SMITH, of this city, has been appointed co-professor of theology in the Seminary, but we learn that his friends here do not expect him to leave his present situation.

Editorial Correspondence.

BOSTON, July 16, 1849.

My letter though dated at this New England metropolis, will be but slightly occupied with matters transpiring here, for the sufficient reason that there are few such matters of sufficient importance or speciality to claim the attention of the readers of *The Independent*. The intense heat of last week, which kept thermometers on the stretch to make room for the still ascending mercury, and established a Mohammedan frequency of ablution among the necessaries of life—and the increasing number of cases of cholera, which show that the Epidemic principle that has for the present established its seat at St. Louis and Cincinnati can yet reach eastward, even to the sea-board, with its invisible and wasting arm—have been the prominent objects of notice and remark. There has been an important "Will Case" too at Ipswich, dragging its slow length through the courts, in which the community at large feel more than usual interest from the great amount of property involved—nearly a million of dollars, it is said—and the eminent respectability of the parties interested. The Will concerned is that of Mr. Edward B. Phillips, the young gentleman who terminated his own life at Brattleborough, some months since; and the grounds taken against it are several; as, that it was drawn on Sunday; that it was not witnessed by the requisite number of persons, or by persons legally competent to attest it; especially, that the testator was not of sound mind or capable of devising property when the instrument was executed. Eminent counsel are employed on both sides—among them Mr. B. R. Curtis and Mr. Choate; and the cause is investigated before Shaw, C. J. From the bearing of the evidence thus far there is little doubt that the validity of the Will will be sustained. As made by Mr. Phillips, $100,000 were given by it to the University at Cambridge, to be applied to the completion and conduct of the Observatory there; and after some other legacies to friends and connections, the whole amount of his remaining property was bequeathed to his cousin, William Phillips, Esq., a gentleman already possessed of a princely fortune, and who has passed many years of his life in European and Eastern travel. Prof. and Mrs. Beck of Cambridge, and Mrs. E. Salisbury of New Haven, are among those contesting the validity of the Will; but it is understood to be agreed upon all hands that whatever may be the issue of the trial, the donation to the University shall remain undisturbed.

In ecclesiastical or literary affairs there has been no change within the last week, that I wot of; the principal employment of all classes having been to keep as nearly cool as circumstances would allow, noting carefully meantime the hourly rise or fall of the mercury, and submitting the results to the oldest inhabitant. Using Boston, therefore, as a starting-point and centre of operation, I shall take the liberty to radiate from it *epistolariter* as I have done personally, in divers directions.

INSTALLATION AT SALEM.

On Tuesday of last week Rev. M. H. Wilder was placed over the Howard-street church in Salem, as its Pastor and Teacher. The Council convened on the occasion embraced the representatives of a large number of churches. After the Invocation and Reading of the Scriptures by Mr. Fletcher of Danvers-Plains, and the Introductory Prayer by Dr. Emerson of Salem, the Sermon was preached by Dr. Storrs of Braintree. The text was in 2 Thessalonians 5:12. "*Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith.*"

In connection with this passage Dr. S. considered the claims of the Minister of God on his people; for a special interest in their prayers; for their love and confidence; for their willing and respectful reception of his instructions; and for their cheerful contribution to his temporal support. He showed how these claims may be resisted by unreasonable and wicked men; who despise the ministry, or treat it with merely outward respect; who embarrass its members by misrepresentation, or oppose them with open violence, or resist them with the spirit of covetousness and self-seeking. He sketched rapidly the consequences of such a resistance of the claims of God's servant—upon himself; upon the individuals implicated; upon the Church at large; upon the world, even, which is to be saved if at all by the systematic and unwearied effort of a Ministry that is sustained by the Church, and made effective by its coöperation; and upon souls that shall live immortally in the Future. The Sermon was closed with appropriate reflections, and an address to the pastor-elect and his people. It was warmly welcomed by the church and congregation, and contained suggestions applicable to many meridians.

After the sermon, the Installing prayer was offered by Dr. Perry of Bradford; the Charge to the Pastor—a solemn and impressive declaration of his duties, and commitment to his hands of the weighty trust—was given by Dr. Ide of Medway; the Fellowship of the churches was expressed by Mr. Fitz of Ipswich; and the Address to the People—a happy and animated appeal—was made by Mr. Stone of Park-street Church, Boston. The concluding Prayer was offered by Mr. Lovejoy of Cambridgeport. Thus has this church, which from the day of its establishment has struggled through many difficulties, once more a pastor set over it in the Lord. It has been of late almost torn in sunder by a factious majority, who as a last resort voted to disband it; but it has not been overthrown. As Dr. Storrs said in the close of his sermon, "It has passed through scenes of difficulty and danger, but the Lord hath not deserted it. The waters have risen, but they have not overflowed it. The fires have burned, but they have not consumed it." And all must join him in the hope that when its present pastor shall be called to resign his charge, it may be to leave it increased in numbers and purified in spirit; and to meet it again amid the myriads of the Just.

ANDOVER.

An hour's ride in the rail-cars, with ten minutes' supplementary tugging up-hill in a coach, and before the steady *gnarr, gnarr, gnarr* of the train is fairly out of your ears, or the dust and sparks from the engine are wiped from your eyes and expelled from your throat, you are on the summit of the hill which bears upon its bosom the Seminary and its adjuncts. What a noble site it is for such an Institution! With these magnificent elms shading the lawns or paths, and sweeping to the earth their bending arms; these broad valleys, and cultivated or wooded plains, stretching away to the far-off horizon; and most of all with these inimitable draperies of cloud folded about the West; these gorgeous sun-settings, in which the golden and crimson clouds stand piled upon each other, shaded with pearly whiteness or emerald green, and clearly relieved against the azure, like pillared archways into Heaven! Surely there was never a spot selected with more admirable perception of fitnesses, or by a happier accident of circumstances, as the home of the student who meditates on the Divine Being and His Immutable Government, and on man's relations to God and to Eternity. His home is itself a Temple. In its loftiness and seclusion, it is not unlike those Babylonian or Egyptian towers, from off whose summit the sages of Eld sent up their thoughts to the Invisible; while from the exceeding beauty and majesty of the surrounding scenery, there must flow influences into the open and thoughtful soul, sweeter than those of Pleiades; influences by which the mind shall be imbued with a finer sense of beauty and of sublimity; by which the heart shall be attuned to new delicacy of sentiment; and from which all that is spiritual within one, being pervaded already by religious principle and Christian faith, shall be quickened to a healthier activity, and made more hopeful and joyous and reverent in its tone. I never felt so much as at this visit to Andover, how fortunate it is for the interests of its students, in its local situation. With a literary and social companionship among themselves that may be only the more intimate and sympathetic for their comparative isolation from others, those who are gathered here have the retirement, often so little desired, but always so healthful and so needful to men at their preparatory stage. They are sequestered from all that in a city which heats the mind, and unnaturally excites it. The very atmosphere of the place is theologic and scholastic. The spirit of thoughtfulnes, of thorough investigation, of mental activity and enterprise, and of general literary accomplishment, is almost inseparable from the locality. And the men who have been trained under these influences will be likely to carry the spirit of their Novitiate, as well as its results, into the practical labors of after life. Some injudicious persons have now and then expressed regret that the Seminary could not be removed to Boston. But such a removal, were it practicable, while it might transiently swell the number of students by attracting those who crave the novelty and excitement of city life, would rob the Seminary of an eminent advantage, and be of permanent detriment to the interests of its students. Any place *but* a city, for the severe and patient study of the Theologian and the Exegete.

I found the Library of the Seminary greatly enriched since I was last at Andover—by the donations, it has received from Mr. Dunlop of Scotland, and from the theological library of the late Dr. Codman; and also by the large purchases recently made in Germany and in England by Professors Edwards and Park. It numbers now some nineteen thousand volumes; and though of course by no means perfect, is doubtless the most extensive and complete of its class on this side the Atlantic. Its Room, as I know by old experience, is the place of places for an afternoon's reading; the air as reposeful and as weighty with associations as that of a Gothic church on the week-day, while the numerous portraits that look down from its alcoves give almost the society and sympathy of a Spiritual Presence. The Professors of the Seminary are in their usual health, and actively engaged in their respective duties. I learn that Dr. Woods has just commenced the printing of his Theological Works, to be completed in five volumes, of nearly the style of Emmons'; and it was exceedingly gratifying to find Prof. Stuart, the Coryphaeus of recent critical and oriental studies in America, as alert of mind as ever, and in possession of a comfortable measure of health and vigor. I left Andover with many silent thanksgivings for the liberality that has made it so admirable a seat of theological instruction; and with a wish that some friend of the churches would relieve it of its only remaining defect, and by giving its students and families a stated Pastor supply to them a Sabbath-worship that shall be truly spiritual in character and influence. The present want of this is a sad and serious defect in the Seminary mechanism.

The village of Andover has been improved in its appearance within the last few years, by the erection of several tasteful and ornamented dwellings; and the growth of LAWRENCE in its immediate neighborhood, from a population of *five* some two and a half years since to a population of *six thousand* at this present writing, is one of those miracles of enterprise only possible in New England.

NANTASKET.

From Andover, with its theological associations, suppose we try a trip in quite the opposite direction from this widely-connected city. Along the southern shore of that ample and beautiful Bay which spreads out from our piers, lies at the distance of some twenty miles a Beach, still known by its Indian name Nantasket, than which a finer can scarcely be desired. So while this paradoxical Sun, though further from us than in the winter is burning us with beams continually hotter, and almost threatens to realize Dr. Holmes' vision of the World comet-ically destroyed, let us try if the heat cannot be mitigated by the cool breezes of this headland and beach. Stepping into the Cohasset cars at Nine in the morning, at a few minutes after Ten we are at Worrick's or the Rockland-House; and in half an hour more are on the sand, which the waves through so many successive ages have been hammering into a floor. How grandly its six-miles' course sweeps round before us, toward Point Alderton and the "Boston-Light." Urge the horse gently now; for down here upon the edge of the water the sand is moist, and every time he steps he sucks it into his hoof. Give him the free rein now, and the encouraging word; for on this upper rim it is smooth and hard as the finest race-course. How beautifully refreshing to the sun-wearied frame is this cool breeze, that draws in so blithely and steadily from the sea! How many delicious tales it tells, of cresting billows flying in spray far out from land; of frolicksome wavelets leaping and tossing around the ship's wet sides; of cavernous rocks, upon the sea-ward side of islands, amid whose chasms and 'spouting-horns' the shaded waters plash back and forth, and where the winds steal in to be cooled. Observe the steady roll of these gentle breakers up to the shore; their foaming caps just as they reach it; the infinite wealth of watery diamonds they scatter as they break! Let the horse step again into

——"the crisping ripples on the beach,
And tender curving lines of creamy spray;"

and see how they leap up like water-sprites, and laugh and shake themselves about his fet-locks! See "Gunner," the noble dog that has followed us, as he takes his sea-bath, and lets the waters toss over him as they will. How quietly he seats himself upon the sand-floor of the sea, just far enough out to let the roller cover his back. How playfully it heaves him up, as it comes sounding in. Ha, Gunner, that was a trifle too high for you! Nothing but the quick toss-up of your nose, sir, saved you from drinking salt-water that time! See now how he jumps to his feet, and leaps upon the water as if he would punish it for its impertinence, and dashes away up the beach with his drooping feathery tail shaking from it the sparkling sun-gems at every step! Now let us after him, with the quick horse-steps pattering before us, the breeze singing again through the opened carriage, and the waves fairly dancing and running-over with glee at having driven us from them. High-up there, is a wreck: telling of some poor schooner that got embayed within the broad arms of this sandy circuit, and could not get out again against the storm; or possibly, of some small vessel driven-up here, in one of the tempests that sometimes shake this shore, and drive ships bodily on to it, in spite of all precautions and skill, even heaving the waves at times sheer over this broad neck into the Hingham cove. And backward, near the point from whence we started and whither we turn again, is a bold promontory of rock, from whose bare face all vegetation has long been washed; whose rocks, being gradually undermined by the eternal beating of the waters, sometimes come thundering down, with a roar like the cannon's; and from whose summit on a clear day, toward sunset, you may watch the multitudes of craft, smaller or statelier, crowding their way toward Boston harbor; and may even look quite across to the cliffs of Nahant, and into the bay at Gloucester. Observe now as you stand upon it how placidly the waters are sleeping at your feet; how idly yon sloop lies on the glassy surface, with its one broad white wing stretched out over the water; how the reflection of the light from the mirror-like sea makes the air in the distance seem white and thick, like clouded glass; how the edge of the horizon, usually so sharp and clear, is completely lost in the misty shimmering brightness that shuts from the sky to the sea, beyond the out-bound ship that steadily afar is pressing on its way. How beautiful is all God's world, except where man has torn it by his share, or blasted it by his passions! Can you imagine a finer *retirade* than this from the manifold besetments of the crowded city!

If one can stay here over night too, as we unluckily could not, he may have such a sea-bath in the early evening as a Greek nymph might covet, and in the morning may fill his boat with fish weighing from four pounds up to ten. Let me suggest to my friends who read *The Independent*, whenever they are in the neighborhood of Boston, to place a visit to Nantasket among their AGENDA.

NEW BOOK, BY H. D. THOREAU.

Standing a few moments the other day in Munroe's bookstore, while turning the pages of his late publications I chanced upon this handsome volume—A WEEK ON THE CONCORD AND MERRIMACK RIVERS, by Henry D. Thoreau; and having some curiosity excited concerning it by recent notices of the Press, and confessing a not inactive sympathy with the admiration of nature and the general half-truths characteristic of the school in which Mr. Emerson is Voice and Mr. Thoreau is Echo, at the suggestion of Mr. Munroe I took the volume with me for inspection and notice. It is in some respects for its own sake a noticeable book; and as a projecting point, marking a reef of thought little suspected till lately under the calm waters of New England opinion, it has an importance which the talent of its author could never have given it. It includes many passages of literary merit; isolated remarks, which have the brevity of wit and the denseness of apothegms; and descriptions of river or woodland scenery, which are beautifully imbued with the spirit of the scene;—through which there blows into the thoughts the freshness of woods and waters; by whose impalpable power the reader is overarched for the nonce with the same cloudless blue, or star-lighted infinite Concave, which rose above the voyagers. The author's love of the sights and sounds of nature seems genuine, and his penciling is usually as accurate as his fancy is poetic. He has the observant eye and the steady hand of the practised draughtsman, with something of the fairy-sense of Fine-Ear.

But here all commendation of the book must stop, peremptorily. It is like the Rose once given to a Queen of Navarre. Its form is good; its coloring brilliant; but every delicate petal is full of poison. One can scarcely take it into the hand without imbibing its deadliness. Its "theology"—if that may be called such which is the mere negation of all Theology—is the baldest Pantheism: a Pantheism that not merely approximates Atheism, but is identical with it; a Pantheism that is as stupidly arrogant toward man, as it is blasphemously irreverent toward the Infinite Jehovah. The entire system of thought developed or hinted at in the volume, concerning man's origin and end, the true method of Life, the limit and source of moral obligation, the Future, Divine existence and Divine Revelations, is just such as one would anticipate from such a stand-point of blackness as the denial of the personality and authority of Jehovah. The spirit of the book, too, is hollow and repulsive. It is ambitious, conceited; as unphilosophical as it is unchristian. The writer affects a learning he clearly does not possess. He boastfully obtrudes his infidelity on the reader; while yet in his most deliberately blasphemous passages his hand trembles, and there is a quaver in his tone which shows that he knows better: that his moral sense is too much for his vanity of display; that while he affects to rank Jehovah upon a level with Pan, and to speak of Him contemptuously, his nerves are really shaking at the remembrance of His majesty; while he sneers at beliefs which have been authorized and inculcated by stupendous theophanies, which have been sealed by martyrdoms of the wise and holy the latchet of whose shoes he were not worthy to unloose, which have risen to KNOWLEDGES in the experience of the Christian, he feels inevitably his hollowness and want. He assumes extravagant regard for the Greek Mythology; and is utterly deficient in the prime qualities of breadth of view, and an intelligent comprehension of the systems he alludes to. This much, however, is probably to be said for him; that 'he tells the tale as 'twas told to him;' that he but speaks openly what Mr. Emerson speaks privately; and that the Infidelity of the book, as well as its beauties, are copies of that master. The "poetry" of the volume, besides being literally without meaning in general, is so obviously an ineffectual imitation of Emerson, or of parts of Coleridge, as to be altogether ludicrous. Mr. Thoreau is decidedly a Yankee oracle; in no wise Delphic. His boasted gold is mainly brass, and Brummagem-ware; and though his book may do much harm, it will be only by the magnetism of its clearly-printed and imitable blasphemy, not at all by any vigor or fruitfulness of original thought, or any clearness of insight into his own system or its opposite.

Yet that such a book as this has been written and published in the vicinity of Boston, is a fact to be pondered. From what quick germ has come this fruitage? In what still lapse from the clear level of Truth, began that stream whose issue is thus fearful? Looking clearly along the progress of fifty years now past, it seems impossible to doubt that the denial of the thorough inspiration of the Scriptures and so of their complete authority, has led to Naturalism and Deism, and that to THIS. Unitarianism, through its recognised organs of expression, may disown sympathy with Emerson or with Parker. As individuals, a large majority of the adherents of that system are certainly honest in such disavowals. But it is nevertheless a fact, to be thoughtfully remembered, that the men who argued against the Scriptures to get rid of the Trinity, loosened the first stones from that arch of doctrine over whose broken fragments the sages of Concord now hoot and chatter.

NIGHT MUSIC.

Have you ever noticed, dear Reader, by any chance, how *cooling* the music of a Band is when heard at night? If not, let me ask you to note it at your earliest opportunity. It happened that on one of the most oppressive nights of the last hot week a full Band were playing their marches, waltzes, etc., at some twenty rods distance from my chamber: and as the clear, liquid notes were poured through the still night-air they almost resembled in their effect a veritable shower of summery rain; deliciously refreshing, as one by one the cool full tones dropped on the ear. By all means, my Friend, if you are rich try a regular bath of this through the hot season; and when you try it, be sure to remember the Journal that suggests it.

MISTAKES OF PRESS.

My letter is long already, and comes decidedly under that department of the Reason "intituled the Discursive:" but I cannot help admonishing the proof-reader of last week's Independent that the schooner which *I* saw returning to the city on the evening of the 'Fourth' was *winning* not 'swimming' its difficult way back; and that I did not accuse the moon of 'clinking' the cloudy bars before her, but only of *climbing* them. The former must be a difficult operation at best, and I have quite too much respect for the mistress of the young Endymion to suspect her of any such miserly practice.

Here endeth the Second Lesson. Heigho for the Town again!

S.

FROM OUR CORRESPONDENT AT CLEVELAND.

THE GREAT ORDINANCE CONVENTION.

This Convention assembled at Cleveland, Ohio, July 13, in the great Oberlin Tent, which had been brought and pitched for the occasion. After a salute of ten guns, Hon. Benjamin Tappan, of Ohio was chosen president. Rev. Mr. Adams of Cleveland offered prayer. Joel Tiffany and George Hoadly were chosen secretaries; and one vice-president was chosen from each of the five north-western states. Committee on resolutions, Hon. H. L. Ellsworth of Ia., J. C. Vaughan, Esq., of Ohio, and others.

Mr. ELLSWORTH was first called out, and made an excellent speech, characterized by good sense and integrity to truth. He regarded the occasion as second only to the 4th of July. Within the last year a moral triumph had been gained which had scarcely been exceeded since the Christian era. A year ago hostility to our cause was so extreme as well nigh to endanger personal safety. Now a "change" had come

this subject to give to your readers, there will be those perhaps who like myself will welcome them.*

INTERVENTION AT ROME.

The French intervention at Rome is continually a great enigma to all those who are not in the secrets of the President of the Republic. It is M. Thiers, the blunderer *par excellence*, who has so well managed this whole affair. Rome has resisted and still resists with a capacity, a courage and a unanimity, which have greatly astonished our reactionaries. According to them Rome was under the yoke of a troop of brigands commanded by Garibaldi; she groaned and sighed for deliverance, and the bare sight of the French army would restore liberty to the *true Roman people*. But the true Roman people plant themselves bold and firm, and do not wish the government of priests on any terms whatever. The French Government, once engaged in the contest, has felt that it could not withdraw without betraying weakness, but it protests continually that it is acting in Italy not to crush the Roman people and reestablish the ancient and detestable institutions of the absolute papacy, but to counterbalance the action of Austria which has come to restore simply and solely all that odious Past to its proper title. Rome holds out well, but it is clear that she cannot hold out always, and that France will finish by bearing off the sad triumph of entering the eternal city by main force. It is already reckoned that instead of the 1,200,000 francs voted for this *demonstration* by the Constitutional Assembly, this *war* has already cost from twenty to twenty-one millions of francs, which must be voted by the Legislative Assembly. What will be the end of this miserable affair as to its *result*, it is now impossible to predict. Our Cabinet is evidently composed of two schools; the one more liberal, Odilon Barrot, Dufaure, de Tocqueville, &c., and the other more reactionary and clerical, at the head of which must be placed M. de Falloux, the great champion of the Papacy. Which of these two schools will carry its opinions? That the future alone can tell us. As for the Pope and his cardinals, they thus far appear little satisfied with French intervention, while they are upon most amicable terms with Austria.

RELIGIOUS AFFAIRS.

The most prominent item of church news is the pamphlet published within a few days by *M Adolphe Monod*, and entitled "Why I remain in the Established Church." This pamphlet, while it rejoices the heart of his Christian friends by the elevated sentiments which it declares, and the spirit of pure charity in which it is written, is the object of violent attacks on the part of the Socinians of the National Church. The *Lien*, the journal of M. Coquerel, marks among others the following phrase with which M. Monod sums up the reasons of his remaining in the Established Church:—"One of two things; either we shall bring in gently but irresistibly a new organization (confession of faith and discipline), which born of the life of the Church shall adapt itself exactly to the wants and the measure of that life; or if the evil is without remedy, we *shall render ourselves intolerable in the Church, and shall be expelled from it*; for *victorious* or *intolerable*, that is the glorious alternative of the Christian life in the bosom of the visible Church. . . . I remain then to-day, ready to depart to-morrow, if to-morrow shall show me the impossibility of remaining in good faith." To this the *Lien* adds, "We know that M. Monod is intolerant and even *intolerable*, but we had never supposed that he himself would say it, and that he would proclaim in advance a determination so audaciously revolutionary. There is in it a complication of absurdities which approaches blasphemy and strongly resembles folly."

I believe you announced some weeks ago that the Consistory of Paris had nominated Mr. A. Monod to the place of his brother Frederic who could not in conscience remain a pastor in the National Church. But the government, whose *confirmation* is necessary to render the election valid, has not yet confirmed that of Mr. A. Monod. The head of the bureau of the department of worship, a man in political and social relations with M. Coquerel, has raised various difficulties, pretending that at bottom Mr. A. Monod is nothing else than a *dissenter* wearing the robe and band of a national pastor, a wolf in sheep's clothing. The affair is not ended, and gives occasion for many remarks on the part of the principal members of the Consistory, who are generally little satisfied with the pamphlet of M. Monod, from whom they expected more *moderation*. One thing is quite certain—that if the pamphlet had been published before the election, Mr. A. Monod would not have been nominated by the Consistory, who wished, indeed, an orthodox man, but not one who would take the attitude of a reformer. The *Lien* asks, with all simplicity, that the Consistory pray the government, this pamphlet in hand, to refuse the confirmation of M. Monod.

THE FREE CHURCH.

We await, with confidence in the Head of the Church, the Conference or Synod of our young, free, evangelical churches. This meeting is convened for the 20th of August next. Meanwhile *Frederic Monod* is visiting the churches of the Free Church of Scotland, there to present to our brethren the case of the free evangelical churches of France; he is everywhere received with proofs of lively sympathy. Our Scotch friends understand the importance of this commencement, so feeble in the eyes of men, but so strong in reality, because it is based upon the pure and holy doctrine of the Gospel, and upon the principle so evidently Christian, of the autonomy of the Church, and its independence, natural and necessary, with respect to human governments.

Messieurs *Grandpierre* and *Boucher* have gone on their part to the General Assembly of the *Established* Church of Scotland as representatives of the evangelical party in the French National Church, and they have been received with much enthusiasm. At their request the Assembly has voted that a collection shall be taken in all the churches under its jurisdiction in favor of the *Central Protestant Society* of France, of which Mr. Grandpierre is the secretary and M. Boucher the general agent. Our *French Evangelical Society*, the organ and instrument of evangelical Christians not connected with the State, will greatly need to find in America the same sympathy which the Protestant Society finds at Edinburgh.

Our missionary labors among the Catholics are carried on with activity, but our resources continue to dimipish to a disheartening extent, in consequence of the long continued unsettled state of affairs which is felt in all classes of society. Can it be that our Presbyterian and Congregational brethren in the United States will not feel the importance of coming energetically to our aid in this struggle with unbelief and popery? I submit the question to their Christian conscience.

THE CANTON VAUD.

One word more and I have done. It is of the Canton Vaud in Switzerland, that I wish to speak. A new law of religious persecution has been passed by the Grand Council (or Chamber of Representatives.) It interdicts all religious assemblies *out of the National Church*, and gives government the power of dispersing them. Those who may preside over or conduct such meetings, and those who furnish the place of meeting, shall be punished by fines which shall be doubled and tripled in case of repetition. Pastors and other persons who shall officiate in those meetings interdicted by this law, shall be transported for one year from the place of their residence to some other district of the Canton. Finally, all public functionaries (judges, mayors, recorders, &c.,) who shall assist at such religious meetings shall be immediately deprived of office. This decree was voted after two days of indescribable controversy by the majority of 104 against 23. And this in a Protestant country! In the 19th century! See one of the fruits of National Churches It is to *protect* that of the Canton Vaud that this monstrous law has been passed. In fact sincere Christians were leaving it more and more, to join either the *Free Church* or various little independent Churches; and it is attempted to retain them in this way. This law is a foul stain on the brow of Protestantism, and the Protestants of the whole world should feel attainted by this dishonor, and should protest before God and men the indignation which the conduct of the Vaudois government has excited in them. These iniquitous measures will determine a great number of new emigrations which will be especially directed towards the United States, the land *par excellence* of liberty, civil and religious. Will you believe that the advocates of this law, said in the discussion that it was not *intolerant* because it did not treat of doctrines, nor *unjust* because it was equal towards all, nor *immoral* because it was aimed against disorder. They even represented the principle of liberty of worship as subversive of social order.

See where we are, dear friends, in old Europe. But so long as *Faith* is not utterly extinct there remains hope. Courage! God is with us. And you who are so happy and so peaceable, be grateful and learn more and more the greatness of the obligations created by the unparalleled position which you enjoy in the world.

Yours truly, LOUIS B.

[* Our views on this subject may be given at length in the forthcoming number of the *New Englander*, whence they may find their way into the columns of *The Independent*.Tr.]

FROM OUR ENGLISH CORRESPONDENT.

OXFORD, June 29, 1849.

ROME.—Every day brings intelligence of the capitulation of Rome, but every day falsifies the news of its predecessor. The French have now been four weeks at the gates of Rome, but on the 21st were still without the walls, though Oudinot then reported three practicable breaches. Our best paper, the *Daily News*, calls the works of siege which have so long occupied the French "idle and nonsensical":

"We (*Daily News*) say nonsensical, because with their troops masters of the left bank of the Tiber, the old walls of Rome on that side are open to their attacks, and would crumble before five minutes' cannonade. General Oudinot confines his operations to the only portion of Rome that has the semblance of fortification, for the sake of enacting before the eyes of the Parisians the comedy of a regular siege. Such formidable operations were no doubt intended to weary out and terrify the Romans. Perhaps the delay is now calculated to allow of the Austrians, Neapolitans and Spaniards coming to the aid of the French. Garibaldi, to be sure, had also interposed and caused a delay by a sortie, in which he got possession of several of the French batteries, and in which, even by French accounts, he spiked three of their guns.

"A fortnight's siege of the old wall, erected by the Popes many years ago to protect the Vatican from the piratic incursions of the Turks, is alone a disgraceful thing."

Meanwhile, against the devoted city the Austrian, the Neapolitan, the Spaniard, are advancing; so that if, as by continued miracle, the French could be kept at bay, a blockade is impending which would consign Rome to the horrors of starvation, in addition to incessant assaults and battery in breach. You will learn from Paris that another great reputation has found its grave in the ministry. De Tocqueville, the reporter on "Democracy in America," has sanctioned the atrocities of Oudinot, who may now, with the authority of Dufaure and Tocqueville, destroy Rome, its monuments, and its defenders, by French artillery. In the Chamber the minister was dumb in respect to Rome and Italy, but loquacious on the relations with Russia, Germany and England. De Tocqueville has the approbation of the *Times* for his exposition; who says, "he held a language which will be well received even at St. Petersburgh! without the smallest sacrifice of the real interests of France!" The discussion on the foreign policy of the government commenced on the 25th, was closed the next day by the adoption of the order of the day, pure and simple, by a majority of 353 to 162. At the same time a project of law on the press has been introduced, the proposed enactments of which are perfectly incredible.

ANCONA.—The Austrians are at length in possession of Ancona: after fierce and prolonged bombardment it capitulated on the 18th. The sustained resistance of the Italian cities shows what under more favorable circumstances might have been accomplished for Italian liberty. Had the counsels of "Moderates," when there were no established points in existence between which to moderate, been rejected, and the popular feeling stimulated and directed according to the advice and policy of Mazzini; or had the King of Sardinia showed more moral courage, and thrown himself into Genoa, after his reverses, the aspect of Italian affairs would have been very different now.

GERMANY.—The Prince of Prussia, who is in command of the Prussian invading army, has proclaimed the whole of the Grand Duchy of Baden to be in the state of siege. The Prussians occupy Mannheim and Heidelberg. Such of the insurgent forces as hold together have retired to the region of the Black Forest. It is probable that Baden will be Polandized—Prussia and Bavaria dividing the prey.

STUTTGART.—The remnant of the National Assembly was dissolved by force, but happily without bloodshed, on the 20th. Would space permit much might be said on the course of events in Germany, up to this point, and of the direction which they now appear to be taking. Want of decision and firmness on the part of the "authorized," or recognized constitutional leaders, such as Gagern and others, and the shrinking back of the Wurtemburg minister, not only from those who would make that kingdom a standpoint against Prussian treachery, and unite it with Baden against the domination of Prussia, but the Wurtemburg minister had not the courage to countenance those who merely sought refuge from the perfidy of their enemies. Withal Wurtemburg had accepted the Frankfort constitution, which makes the acts of the government against the remnant of the Assembly illegal.

Previously to leaving Stuttgart the regency issued a proclamation for a general insurrection in aid of the Baden and Bavarian combatants. The formation of free corps is demanded, and the Germans are urged to begin "the holy battle of freedom against shameful oppression."

The Assembly expired with dignity. The unarmed members met in the space before the king's palace, and walked in procession to their place of meeting—the president at the head, escorted by Uhland the poet. The streets were full of soldiers; bayonets arrested the procession. The president protested in the name of the law; six times the soldiers were commanded to press on to the attack, but hesitated. At last force was used, and saber wounds given by the charging cavalry. The people cried "to arms," but were exhorted to forbear, and avoid the effusion of blood: and thus has ended the peaceful effort to obtain by legal means a German Constitution. It is most distressing to have the saying of Mirabeau thus recalled to memory:—"Revolutions are not to be made with rosewater." Everywhere moderation and forbearance, on the part of the people, have been used against them by governments, as if they really sought to justify those who argue that royalty and its adherents must be destroyed in order to the security of newly won freedom.

SPAIN.—The Spanish government has promulged a comprehensive amnesty; is discussing an amended Tariff; fitting out an expedition to aid the French in restoring the Pope; and has granted permission to protestants to have a cemetry at Madrid. This last act has called forth loud reclamations from the organs of the Church. The Queen is dangerously ill from a miscarriage.

PORTUGAL.—One set of swindlers has given place to another in this petty and polluted administration. The baker of Queen Donna Maria, Don Gloria, is suing her Majesty for his "little bill."

POSTSCRIPT!—JUNE 29.

ROME.—Intelligence from Rome to the 23d has just been received. To the details of siege operations nothing is added but that the troops have made a lodgment in the three breaches of the bastion, near the Pancrazzian gate. Oudinot was stimulating his troops with additional allowances of wine. It is said that a portion of the wall of Aurelian, which remains in the line of the French operations, will afford another point of resistance for the Romans. A correspondence of Mazzini with M. Corcelles further exposes the low trickery of the French government, and the bad faith of the general, who by stealth and a violation of treaty engagements obtained possession of the outer defenses of the Romans.

HUNGARY.—There are very brief notices to-day through Vienna of a battle fought on the 21st on the right bank of the Waag, (Görgey's line). The Austrians claim a victory, and say that the Hungarians are in retreat. It may be that they are retiring as before, on the advance of the Austrians in great force.

BADEN.—"Carlsruhe was occupied on the 25th by the Prussians. Two Baden regiments passed over to their side. The insurgents are concentrating themselves at Rastadt. The Provisional Government withdrew last night from Offenburg to Friburg."

The *Cologne Gazette* says: 'The Czar suddenly left the camp of Dukka at the urgent solicitation of Prince Paskewitsch, who had great difficulty in keeping under an insurrection among the troops."

POLAND.—An insurrection in Austrian and Prussian Poland is impending. The horrible destruction of the Gallican nobles by the peasants at the instigation of the Austrian Government last year has probably not weakened the forces of the national party, and great efforts have been made to detach the people from their natural leaders.

FRANCE.—The articles of the project of a law of the press are now before us; it is a monstrous production, perfectly Algerine; when passed Paris will be as St. Petersburgh in respect to the freedom of discussion. Another money-vote will be immediately required to meet the demands of the Italian expedition, unless indeed the government, which has placed itself above the law, procures advances without legislative authorization.

AGRICOLA.

RELIGIOUS INTELLIGENCE.

GENERAL ASSOCIATION OF MICHIGAN.—A correspondent in Michigan expresses his regret that there was no report sent to us of the late meeting of the General Association of Michigan. Our regrets are as sincere as his. It is not always practicable for us to employ a reporter at such meetings, nor is it just that the brethren should leave that responsibility upon the paper alone. From our friend's letter we glean a few items, and shall make up the deficiencies the best way we can after receiving the published Minutes.

The General Association of Michigan met at Dexter, on the last Tuesday in May. The meeting was full and interesting. Much progress was reported not only of Congregationalism but of spiritual religion also. A faithful record of the revivals which have taken place during a year past among the churches of Michigan, would greatly encourage Christian effort. The Association took into consideration the subject of religious newspapers, and unanimously passed a resolution earnestly commending *The Independent* to the support of the ministers and churches. They agreed in the importance of giving it a wide circulation in their State.

The conductors of *The Independent*, on their part, are grateful for this recognition of the importance of their enterprise, and promise to do their best to make the paper such as shall meet the wants and aid the efforts of their Congregational brethren at the West.

DEDICATION AT ANN ARBOR.—A correspondent informs us that on the 21st of June, the house of worship recently erected by the Congregational Church in Ann Arbor, Mich., was dedicated to the service of Almighty God. The sermon was preached by Rev. H. D. Kitchel, of Detroit. Other exercises by Rev. S. Harris, of Salem, and Rev. W. S. Curtis, Presb., S. Graves, Bapt., and L. Smith Hobart, Cong., of Ann Arbor. The house is of brick, finished in a neat and tasteful style, and is the largest in the place. The congregation is already large, and their prospects are encouraging.

PRESBYTERY OF ROCHESTER (NEW SCHOOL).—The *Genesee Evangelist*, of July 6, publishes an account of the late semi-annual meeting of this body, held at Brockport, June 26, as "a large and enthusiastic meeting, unusually so for the season of the year." What occasion made it so "enthusiastic" we are not informed. The following is the account given of the proceedings, which we copy entire:

"The narrative of the State of Religion disclosed a melancholy declension and barrenness in the churches. While outward prosperity blesses most of the congregations within the bounds of the Presbytery, but few of them have experienced any special revival during the past year. Some reported no conversions—the most but very few. There was, however, one pleasant exception to this uniform, sterile narration. The church in Scottsville, under the charge of Rev. M. Buttolph, has been blessed with a precious refreshing for nearly a year past. More than *forty*, it is hoped, have passed from death unto life, and most of them have or will connect themselves with the Presbyterian Church in that village.

"The relation of the Presbytery to the General Assembly was agitated. For ten years past it is well known this Presbytery has sent no Commissioners to the Assembly. They have stood aloof from both the bodies claiming to be the Presbyterian Church in the United States, and thus have uttered their silent protest against that *great schism*, so offensive to God and injurious to the Church. The Presbytery, however, has retained its connection with the Synod of Genesee, which was one of the exscinded Synods, and a majority of whose constituent Presbyteries sent delegates to the Constitutional Assembly in a regular manner. The Presbytery of Rochester felt that they could retain this anomalous relation, if the Synod would allow them to do so, without any sacrifice. Since the Constitutional Assembly had been shorn of nearly all its powers and prerogatives, a connection with the Synod would not necessarily connect them in any respect with the Assembly. Things have gone on in this way *harmoniously* for ten years. In the meantime, the Assembly has continued to publish the acts of the members of Rochester Presbytery without note or comment, as if the Presbytery were connected with that body. This practice some of the members of Presbytery felt to be a grievance and a wrong. They alleged that they had been publicly advertised as sustaining a relation which they had annually protested against for ten years. That they are held up to the world as *delinquent* in a duty which they do not acknowledge, viz., that of sending delegates to the Assembly.

"The subject was brought to the notice of Presbytery by a letter from the Clerk of the Constitutional Assembly, reminding them of their relation to that body, and asking them to send up a full representation to the Assembly which met in *Philadelphia* in May last. As the time specified had already passed no action was supposed to be demanded upon the letter. But a member of Presbytery introduced a resolution asking the Synod of Genesee not to report this Presbytery, nor the names of its members, to the Constitutional Assembly for publication on its minutes. This was asked as a *personal right*, by individuals whose names were placed in a connection which they disclaimed. But the Presbytery, by a decisive vote, refused to listen to the grievance, and intimation was given to some of the aggrieved that if they were not satisfied with their present relations they could find others to suit themselves. A meeting of the minority was subsequently held, and due notice given of a Protest."

The fraternal "intimation" which was given, we apprehend, will be likely to be taken by more of the members than it was meant for, if that is the way such well-grounded complaints of virtual "false pretenses" are treated. On recurring to the Minutes of the N. S. Assembly for 1849, we find that Rochester is reported as having 31 ministers and 23 churches, but no returns of the churches are given except the numbers of communicants in each, which numbers, we presume, have remained unchanged since 1839. There are 14 other Presbyteries, having 144 ministers and 190 churches, whose returns are printed in the same way, although several of them were represented in the Assembly.

INSTALLATION.—The Rev. M. H. Wilder was installed as Pastor of the Howard-street Church, Salem, July 10th. In consequence of the illness of Mr. Kirk, who was to preach, Dr. Storrs, of Braintree, performed the service. Dr. Ide, of Medway, gave the charge. We are glad this long-afflicted and ancient church is again in the enjoyment of regular ministrations under a settled pastor, after so many and such severe trials as it has undergone.

A COMMISSION RETURNED.—A Home Missionary at Danville, in the interior of Indiana, returned his commission to the Committee, declining to receive the aid it promised, on the ground that his church were able to take care of him, and were willing to do it. The sum promised in the commission was not large, but the church deserve credit for undertaking to pay it. There are other churches whose ministers are receiving assistance who might "go and do likewise."

MINNESOTA.—Rev. J. P. Parsons, who has labored with success in Northern Illinois and Western Wisconsin, has been appointed by the American Baptist Home Mission Society a missionary at St. Paul's in Minnesota Territory.

RETURN OF MISSIONARIES.—In the *Zingari*, which arrived at Boston on Saturday, from Sourabaya, came passengers, Rev. William Youngblood and wife, of the Borneo Mission, and their two children; Mrs. A. J. Caswell, from Siam, and three children.

SOUTH AFRICA.—Rev. Robert Moffatt, one of the most successful of modern missionaries, is prosecuting with his characteristic ardor the translation of the Old Testament.

CONGREGATIONAL UNION OF CANADA WEST.—The Congregational Union of Upper Canada held its annual meeting at Toronto, in the chapel of the First Congregational Church, on Monday, the 18th of June. Rev. W. C. Clarke, pastor of the church in Simcoe, in the chair. An address was unanimously adopted, commendatory of the administration of Lord Elgin for his justice and impartiality, and especially for giving the royal sanction to the University Bill, so closely connected with the cause of religious freedom. On motion of Rev. John Geikie, of Whitby, seconded by Rev. John Clunie, of Bowmanville,

"*Resolved*, That this meeting, maintaining and cherishing, as it does, the great principles of civil and religious liberty, hereby expresses its cordial approval of the liberal basis of the law recently passed to reform the University of King's College in this city; but while grateful for the boon, earnestly recommend united and strenuous efforts to remove the remaining abuses which spring from the interference of Government with the Church of Christ."

The business session continued till Wednesday, June 25th. Seven theological students under the care of the Union were examined in the studies of the year, and acquitted themselves creditably. Rev. A. Lillie, collected upwards of $1100 in money, and 500 volumes for the library, during a late visit to Great Britain. A committee was appointed to establish a periodical, on the doctrinal platform of the Evangelical Alliance.

PRESBYTERIAN CHURCH, O. S.—We find in the *Presbyterian* the following summary of the statistics in this branch of the Presbyterian Church in the United States:

The following statistics present a view of the Church as it was in May, 1839, the year after the great secession, and as it is now:

	1839.	1849.	Increase.
Synods	17	23	6
Presbyteries	96	122	26
Candidates for the Ministry	175	364	189
Licentiates	199	272	66
Ministers	1243	1860	617
Churches	1823	2512	689
Licensures		72	
Ordinations		62	
Installations		91	
Pastors Dismissed		60	
Churches Organized		55	
Ministers rec'd from other ch'hs.		13	
Ministers Dismissed		5	
Members added on examination	6377	8976	2599
" " certificate	4127	6351	2224
Adults baptized	1644	2412	768
Children "	7712	9895	2183
Whole No. comman'nts reported	128,043	260,830	72,718
Am't cont. for relig. purposes	$123,436	$369,371	$245,935

These results show that the annual average increase of the Church for the past ten years has been, ministers 61, churches 68, communicants 7371. The annual average increase in pecuniary contributions for the same time has been $24,593.

The number of ministers deceased during the year is 31; last year 19.

PRESBYTERIAN CHURCH, N. S.—We compile, from the published minutes of the General Assembly for 1849, the following summary of statistics of this branch of the Presbyterian Church in the United States; adding also the comparison with the statistics of 1839, as far as they are within our reach:

	1839.	1849.	*Increase.*
Synods, - - -	16	20	4
Presbyteries, - - -	85	104	19
Ministers, - - -	1,181	1,453	272
Candidates, - - -	43	58	
Licentiates, - - -	105	130	
Churches, - - -	1,286	1,555	269
Members on Examina'n,	4,691	10,190	
" Certificate,	4,067	9,509	
Whole No. Com'cants,	100,850	139,047	38,197
Adult Baptisms, -	1,630	2,812	
Infant Baptisms, -	4,426	7,864	

The annual average increase of this branch of "the Church" for the past ten years has been, ministers 27, churches 27, communicants 3,819.

PETER'S PENCE.—A little girl in Boston, hearing people talk about this affair, wondered whether *Peter Pence* was any way related to her old friend PETER PARLEY. We can tell her he is not at all connected, but Peter Parley is doing great things to drive Peter Pence out of the civilized world. The *Times*, of Boston, says that the collection there was a failure, the amount received at Franklin-street Cathedral not being above $100, and the others meager in the extreme. The Republican Catholics of America do not give their money freely to put down by armed force the Republican Catholics of Rome. In the Cathedral in this city Bishop Hughes explained the occasion of the collection to be that the Pope had been "driven from the city, the palace, the church occupied by his predecessors from St. Peter down;" and "stripped of his temporal power;" and "it could not be expected that the Pope should *pay allegiance* to any temporal power, or that he *should be dependent* either upon the republics or the monarchies of the world for his support." We should like to know what sort of a fix the Pope would be in for support at the present time, if he could not depend on the support of the "republic" of France, and the "monarchies" of Austria, Naples, and Spain.

As to what the Pope can or cannot be expected to do, we confess ourselves utterly at a loss to comprehend the force of any spiritual or religious reason why the Bishop of Rome cannot as well be subject to the laws of the land, as the Bishop of New York, who certainly is so. And it is, moreover, a very useful counsel to some people to do with a good grace whatever they cannot help doing. On this point we may quote from a recent letter of that eloquent Roman priest, the celebrated Father Ventura, who says:

"As I have repeatedly declared, both in speech and in writing, the free vote of the people is the true foundation of political institutions. Now, in the Roman States, that vote has been categorically given for an *absolute separation between the spiritual and the temporal*. Could I have the madness to dream of gaining a triumph for an opinion contrary to that vote? A few months ago, I repeat, the thing was possible. Now, it is in no way possible, and must not be thought of. The men who ought to have been willing were not; so much the worse for them. Now, in the Roman States, *Henceforth the clergy must absolutely renounce all share, however indirect, in the temporal government of the State*. Henceforth, it must be their sole business to preach to a free people, both by word and by example, the true doctrine of the Gospel; thereby to prevent all wandering, and hinder the great movement which is shaking and overturning everything, and which no human force can stop, from becoming Protestant or Voltarian, instead of Christian, as it has been and still is. My own resolve is, from this time forward, to labor in this sacred cause, *without a thought of the temporalities of the clergy*. To lose crosses of gold is no misfortune to them: a cross of wood conquered the universe."

JOHN KNOX'S HOUSE.—The house in Edinburgh in which the great Scotch Reformer lived and died, has become so much dilapidated that it is adjudged to be dangerous, and the authorities have issued a peremptory order for it to be taken down. A few years ago the place was purchased by some members of the Free Church, with the intention of erecting there a church and two towers as a fitting monument for Knox.

MEATS ALLOWED DURING THE CHOLERA.—The Roman Catholic clergy and people of New York have been officially notified that in consequence of the prevalence of the cholera—

"The law of abstinence from flesh meats is suspended in this diocese until the 1st of September: it being assumed by physicians that fish is more or less a cause predisposing the human system to be attacked by this disease."

PRIZE TRACTS ON THE SABBATH.—A selection of five of the Prize Tracts on the Temporal Advantages of the Sabbath has been published in one volume by the London Tract Society, with a preface by Rev. Edward Brickersteth. The first of the essays was written by a porter; the second by a journeyman shoemaker, now employed as a schoolmaster; the third by a compositor; the fourth by a frame-work knitter; the fifth by a tailor.

BAPTIST JUBILEE IN NOVA SCOTIA.—During the last week in June, the Baptist Association in Nova Scotia celebrated its fiftieth anniversary at Horton. The Association was constituted at the same place, in the year 1799, by four ministers, of whom only one, Rev. T. Harding, survives. The number has since increased ten-fold. Elder Manning, the oldest in years, was appointed to preach the Jubilee sermon, but his anxiety at the task disabled him, and Elder Harding was called to the service at an hour's notice. The occasion called forth all his energies, and he preached with youthful power. On Monday, after a sermon by Elder Tupper, addresses were given on the progress of Missions, the indications of the World, the causes of Humiliation, and the progress of Education of the mass of the people in Nova Scotia. The discourse last-named was delivered by Hon. J. R. Johnston, and was a very elaborate and instructive performance.

MR. ARTHUR, OF MYSORE.—In the account given by our English correspondent of the Jubilee Meeting of the London Tract Society, in *The Independent* of June 7, the name of Rev. H. Arthur, *of Paris*, appears among the speakers. Mr. Arthur is not "of Paris," but is a Wesleyan missionary recently from Mysore, in India, and has published a valuable volume of "Letters from the Mysore." Our correspondent made a note referring to this work, which he believed had been reprinted in America; but the note was somehow overlooked. We are not able to say whether the book is reprinted in this country.

WESTERN EDUCATION SOCIETY.—This Society, of which the center was at Auburn, N. Y., has lately formed a union with the *Society for promoting Collegiate and Theological Education at the West*, of which Rev. Theron Baldwin is the efficient secretary. Rev. S. S. Howe, the secretary of the former Society, has retired from the service, the managers giving him a very handsome testimonial to his fidelity and diligence. The union is a very cordial one, and we unite in the expectation expressed in the joint circular of the two Societies, that the following benefits will result from the arrangement, viz.:

"1. The securing of a regular and recognized place for the *educational* cause in the system of benevolence adopted by the churches in Western New York.

"2. Such a combination of interests as shall justify the employment of an agency whose influence shall be felt over the field and in its several localities, at times so established as to secure a perfect understanding between churches and agents.

"3. Such a simplification of machinery as shall prevent inconvenience to the churches caused by repeated appeals in behalf of the same general object.

"4. The giving of such magnitude to the object presented as shall be fitted to arouse earnest attention and call forth liberal contributions.

"5. Economy in the saving of time, travel, and expense, and in making one agent do the work of two at the several points reached.

"It may be added that the objects aimed at by the two Societies have no much resemblance as to admit of their being combined in one grand argument. The East and the West become thus united, local interests are provided for so far as they stand connected with that seat of Sacred Science which is so deeply lodged in the confidence and affections of churches on this field, which has already done so much for the cause of truth and righteousness, and whose growing prosperity is full of promise for the future; while the arrangement, if crowned with success, will carry blessings to similar institutions scattered over the Great West."

FOREIGN NEWS.

The *Niagara*, with 89 passengers, arrived at Halifax on Thursday morning, and her news was received here early on Friday.

Trade is buoyant and firm, the accounts from the manufacturing districts cheering, business in general active, national securities stable, money market easy, £15,000,000 bullion in the bank; U. S. 6 per cents at 109 *a* 109¼, div. off; N. Y. 5's are 95 *a* 96, Massachusetts do. 103 *a* 104, and Pennsylvania 82 *a* 83.

Advices from Calcutta to May 8, and from Bombay to May 21, are satisfactory.

Owing to unfavorable reports of the prospect for the crop, cotton was in demand at an advance of ⅛d. Sales, 74,190 bales. Uplands at 4¼d. *a* 5d.

FLOUR.—Western brought 24s. *a* 25s. for superior inspected qualities, though some sales of inferior were made at 21s. *a* 22s. 6d. Ohio 25s. *a* 25s. 6d. Philadelphia 23s. *a* 24s. Baltimore 22s. 6d. *a* 25s.

CORN.—White, being scarce, is worth 34s. *a* 35s. 6d., and yellow in liberal supply at 34s. *a* 35s. Corn meal 16s. *a* 17s. per bbl. Wheat 6s. 4d. *a* 7s. 4d.

PROVISIONS.—Beef, demand limited without change in value. Pork, demand for lowest quality, only Western, has gone off at irregular prices. Bacon, arrivals large and holders firm. Hams scarce and inquired for. Shoulders, a fair demand at 15s. 6d. *a* 22s.

LARD.—100 tons sold at steady prices.

CHEESE.—75 boxes ex. Niagara, of ordinary quality, sold at 30s. 6d. *a* 31s. 6d.; good old 42s. for small quantities.

Advices from Paris to Tuesday evening state that the city was perfectly tranquil, and business on the Bourse was steady and prices have an upward tendency. Five per cents closed at 80 francs 25 centimes.

The cities of Liverpool and Havre are to be connected by a line of first class steamers, under the direction of Mr. McIvers, agent of the Cunard steamers.

In Parliament the bill for the removal of the Jewish disabilities has been rejected in the Upper House by a majority of 25, the ministers not venturing to call for the proxies. This creates a vacancy in the case of Baron Rothschild, and compels an election of a member for the city of London. Baron Rothschild has already accepted the Chiltern Hundreds, and made an appeal to the electors. His election is considered certain.

The House of Commons has affirmed the second reading of the Marriage Bill, to render valid marriages with the sister of deceased's wife.

The Smith O'Brien transportation bill is now an act of Parliament, but it is said to contain a fatal blunder; and it is supposed the approaching visit of Her Majesty to Ireland will be signalized by extending her royal pardon to the Irish state prisoners.

The *Liverpool Mail* gives the value of the beef and pork imported from Ireland into that port alone, in 1840, at £140,000; into London nearly £700,000.

All this is gone. The United States send us what ruined Ireland cannot send. America is our shambles; she sends us manufactured flour; she is our orchard; she will be our potato garden. And she will continue to be so as long as we have a national debt, and nearly £30,000,000 to pay annually to the national creditor. At the time we have alluded to America sent no provisions to this country.

There were imported into Liverpool, for the week ended the 6th June, the following articles:

865 barrels of pork.
200 hogsheads of pork.
300 do. and boxes of bacon.
56 do. of pigs' heads, &c.
300 barrels of lard.
10,145 bags Indian corn.
29,713 bushels of do.
2,299 barrels of flour.
2,129 sacks of do.
8,426 quarters of wheat.
1,620 do. of beans.
1,400 bushels of oats.

Did we say that America is our granary and our potato garden? It is true, for the present. It will be so *till the great change comes*. We have given a weekly return only—the yearly one will astonish.

GERMAN RAILWAYS.—Germany now possesses 850 miles of railway, 624 of which miles are contained in junction lines. Of the 540 miles of railway in North Germany, 326 are in Prussia alone. In South Germany, including Austria, there are 310 miles.

EMBEZZLEMENT.—Mr. Russell, a clerk in the Westminster Fire Insurance Office, Regent-street, at £180 a-year, was convicted of embezzlement to the amount of £800, but recommended to mercy by the jury on the ground that he had taken the money to assist members of his family who were poor and needy. The court said the offense called for a severe sentence on account of the goodness of the situation filled; but the sentence would be made hard labor for 18 months. The prisoner wept bitterly at the degradation that he had brought upon himself.

A London paper of June 21 closes its editorial review of the news of the day with this significant paragraph; whose tone contrasts remarkably with that of the Canadian papers we have quoted in another column:

"From Canada we learn that the Britishers are as furious as ever; Lord Elgin maintaining a dignified calmness."

ARRIVAL OF CALIFORNIA GOLD.—On the 21st June a vessel called the *Tepic* arrived at Liverpool from San Francisco, with about £60,000 worth of gold from the "diggins."

ROME.—We have all along anticipated the most astounding and momentous results from the determination of the Pope to return to Rome, and the equally inflexible determination of the people that Rome should cease to be a city of habitation before it should again receive the Pope as a despotic sovereign. The *London Watchman* has a letter from an Italian in Rome, in which, after describing the arrangements made for the defense of the city, he says that "the people are determined to blow into the air all the monuments and principal edifices of Rome (which are already mined), in case a prolonged defense shall be found impossible." Let the Pope go back, if he will, and find Rome for ever ended—the history which begun with Romulus and Remus ended.

GENERAL NEWS.

CHOLERA RETURNS IN THE CITY

For the week ending Wednesday, July 18, at 12, M.

		Cases.	Deaths.
Thursday, July	12,	116	38
Friday, "	13,	80	38
Saturday, "	14,	123	51
Sunday, "	15,	76	37
Monday, "	16,	158	55
Tuesday, "	17,	103	51
Wednesday, "	18,	106	40
Total,		762	310

City Inspector's Weekly Report of Interments.

Week ending		Deaths by Cholera.	Total Deaths.
May	18,	1	323
"	" 25,	13	294
"	June 1,	29	370
"	" 8,	121	409
"	" 15,	145	425
"	" 22,	148	468
"	" 29,	286	784
"	July 7,	317	702
"	" 13,	484	991
Reported in five days,		234	
Total,		1778	deaths by Cholera

up to this date.

Comparing the reports of the Sanitary Committee with the City Inspector's returns, it appears that only about two-thirds of the actual deaths by cholera are reported by said committee. The whole number of deaths reported last week, 991, was the greatest that ever occurred in this city. The greatest number reported in any week during the cholera in 1832 was 687, or 104 less than last week. The greatest number by cholera in 1832 was 716, which is 232 more than last week. The population of the city has nearly doubled since 1832.

Of 766 persons who died of cholera during the last two weeks, 257 were born in the United States, and 466 were foreigners. Of the American born 204 were natives of New York, and 23 of New Jersey. Of the foreign born 332 were Irish, 76 German, 32 English, 14 Scotch, &c. Hence it appears that two-thirds of all the victims are foreigners by birth, and that of the foreigners nearly three-fourths are natives of Ireland.

Single cases have been reported at Lowell, Springfield, Dartmouth, Providence, Hartford, and some other places in New England.

In New Jersey—there have been six deaths at New Brunswick, a few in Jersey City and Newark, considerable mortality at Camden and some other western towns.

In New York—there are six cases reported at Saugerties, a few well-defined cases at Rochester; at Buffalo the whole number of deaths to July 14 was 133; on the 16th 21, 17th 8.

At Montreal the first cases were posted July 12; by the 16th it became alarming; 45 deaths on Saturday, 50 on Sunday, 30 on Monday. In Quebec for some days the deaths were 12 to 15 per day.

In several towns of Illinois, along the rivers Illinois and Mississippi, the

Editors' Table.

THE SEVEN LAMPS OF ARCHITECTURE. By John Ruskin, Author of "Modern Painters;" with illustrations drawn and etched by the author. New York: John Wiley. 1849.

If we were not utterly averse to such hackneyed expressions, we should speak of this as "the book of the season;" for certainly no book which has been laid on our table, with the exception of Layard's Nineveh—the subject of which was of intense interest aside from the charm of its style—has impressed us with so much of freshness, originality, beauty and power. It is not, as some may infer from the title, a mere work of fancy—the poetry of architecture—much less is it a practical treatise of the art itself;—it is a rare combination of the poetic with the practical, or rather an analysis of those elements of the beautiful, the true, the sublime, which when rightly carried out in practical details produce the best architectural effect. The author has studied not so much the schools of art—though he is quite at home in those—as these principles of human nature and of the material world which lie at the foundation of true art. Those principles are his "lamps," seven in number—Sacrifice, Truth, Power, Beauty, Life, Memory, Obedience.

Architecture he defines to be "the art which so disposes and adorns the edifices raised by man for whatsoever uses, that the sight of them contributes to his mental health, power and pleasure." He makes a wide distinction between architecture and the mere art of building. According to him architecture proper arranges itself under five heads. "Devotional; including all buildings raised for God's service or honor. Memorial; including both monuments and tombs. Civil; including any edifice raised by nations or societies, for common business or pleasure. Military; including all private and public architecture of defense: and Domestic; including every rank and kind of dwelling-place."

Some of his suggestions are worthy the special attention of ecclesiastical architects and church building committees, of such especially as aim at a new and original style. Take for example the following from pp. 168, 169:—

"A day never passes without our hearing our English architects called upon to be original, and to invent a new style: about as sensible and necessary an exhortation as to ask a man who has never had rags enough on his back to keep out cold, to invent a new mode of cutting a coat. Give him a whole coat first, and let him concern himself about the fashion of it afterwards. We want no new style of architecture. Who wants a new style of painting or sculpture? But we want *some* style. It is of marvelously little importance, if we have a code of laws and they be good laws, whether they be new or old, foreign or native, Roman or Saxon, or Norman or English laws. But it is of considerable importance that we should have a code of laws of one kind or another, and that code accepted and enforced from one side of the island to another, and not one law made ground of judgment at York and another in Exeter. And in like manner it does not matter one marble splinter whether we have an old or new architecture, but it matters everything whether we have an architecture truly so called or not: that is, whether an architecture whose laws might be taught at our schools from Cornwall to Northumberland, as we teach English spelling and English grammar, or an architecture which is to be invented fresh every time we build a workhouse or a parish school. There seems to me to be a wonderful misunderstanding among the majority of architects at the present day as to the very nature and meaning of Originality, and of all wherein it consists. Originality in expression does not depend on invention of new words; nor originality in poetry on invention of new measures; nor, in painting, on invention of new colors, or new modes of using them. The chords of music, the harmonies of color, the general principles of the arrangement of sculptural masses, have been determined long, and, in all probability, cannot be added to any more than they can be altered. Granting that they may be, such additions or alterations are much more the work of time and of multitudes than of individual inventors. We may have one Van Eyck, who will be known as the introducer of a new style once in ten centuries, but he himself will trace his invention to some accidental by-play or pursuing fancies, and that invention will depend altogether on the popular necessities or instincts of the period. Originality depends on nothing of the kind. A man who has the gift will take up any style that is going, the style of his day, and will work in that, and be great in that, and make everything that he does in it look as fresh as if every thought of it had just come down from heaven. I do not say that he will not take liberties with his materials, or with his rules: I do not say that strange changes will not sometimes be wrought by his efforts, or his fancies, in both. But those changes will be instructive, natural, facile, though sometimes marvelous; they will never be sought after as things necessary to his dignity or to his independence; and those liberties will be like the liberties that a great speaker takes with the language, not a defiance of its rules for the sake of singularity; but inevitable, uncalculated, and brilliant consequences of an effort to express what the language without any such infraction could not."

The work contains much fine criticism of styles and buildings, and abounds in most excellent and profound philosophical and moral observations. The illustrations are chiefly from the principal Cathedrals of Continental Europe.

ABBOTT'S JULIUS CÆSAR. History of Julius Cæsar, by Jacob Abbott. New York: Harper & Brothers, 1849. 12mo., pp. 278.

Mr. Abbott has made a great many books. He must make them with ease. It is doubtless a pleasure to him to make books. He probably finds in the employment an illustration of one of his own well-fancied title-pages—"Pleasure and Profit." He also makes very good and useful books. His stories are attractive, his histories are instructive, his didactic works generally sound and improving. In opening a new book by Abbott, one is first reminded of his facility in running such a number of books in one mold—which is a good mold—so that his publications are almost all serial. And then the thought occurs—how much useful knowledge has been diffused, how many sound principles have been implanted, how much social kindness has been produced, by the published writings of Jacob Abbott. The work before us is like the rest of the current series, and needs no commendation but the name—neither great, nor perfect, nor infallible, but respectable, useful, entertaining and instructive.

DISEASES OF WINTER. On Consumption, Coughs Colds, Asthma, and other Diseases of the Chest; their remedial and active treatment; addressed in popular language to non-medical readers, with copious observations on the Diet and Regimen necessary for Invalids. Also, an Appendix containing two hundred formulæ of the latest and most approved remedies, many valuable domestic recipes, and full directions for the practice of inhalation. By R. J. Culverwell, M.D., Author of "Guide to Health," "How to be Happy," etc. New York: J. S. Redfield, Clinton Hall. 1849.

Mr. Redfield is doing the public an important service by republishing in a cheap form the excellent practical and popular treatises of Dr. Culverwell. The author is a London physician, and has already been favorably introduced to the readers of *The Independent*. Would that his shrewd common sense, and even his plain homely style, were more characteristic of the writings of medical men which are intended for popular use, or which are likely to fall into the hands of general readers. We quote one or two paragraphs for the benefit of the ladies, regretting that we cannot transfer the simple diagrams of the chest in "stays" and out of them, the bare inspection of which must, it would seem, deter any sensible female from *reversing* the configuration of Nature, so obviously necessary to the free and healthy play of the lungs.

"How many hundreds of victims to pulmonary consumption may trace its origin to a 'London season,' for instance, the *gayeties* of which may only be enjoyed by the perilous exposure to daily and nightly alternations of temperature in insufficient clothing! Emerging from apartments heated by numbers and action, into a temperature of twenty or thirty degrees lower; and in their ride homeward inhaling an atmosphere cold, moist, and pregnant with all the manner of evil, the miracle is not how pulmonary disease should, under such circumstances, be induced, but rather how it could be otherwise. How little do mothers think, as they bend in anxious solicitude over the sick-bed of a beloved child, that her wasted frame and ruined health are the consequences of parental incantion, the inevitable result of the neglect of clothing in atmospheric alterations, which, instead of prohibiting, she perhaps more than countenanced! But no man ever yet stemmed the tide by talking; and he may with much about the same success rail against the ordinances of that Moloch—Fashion. If, however, he cannot cure the evil, it is no reason why he should not proclaim it; and, if young ladies must be gay on such wise, they ought at least to be made sensible of the costly price of their ecstacies." * * *

"Had I the compelling power, there should not be a milliner, corset-maker, or *marchande de mode* in all the land, entitled to practice her profession without having previously entered to three courses of lectures at the least on the science of physiology; in order that, being made acquainted with the murderous work they are about to perpetrate, they should not afterward assign, in extenuation, innocence of intent or ignorance of the effects of those barbarities of civilization which are displayed in fashioning female costume."

THE PERSONAL HISTORY AND EXPERIENCE OF DAVID COPPERFIELD THE YOUNGER. By Charles Dickens. New York: John Wiley.

The second number of this new work by Dickens has appeared, and, as we predicted, the story increases in interest as it proceeds. Little David here has his first experience of his "new *pa*," and it would seem that, whatever may be true of step-mothers in general, step-fathers are not always the most amiable and immaculate creatures in the world. But woe betide the child whose own mother regards him as a burden and an annoyance in the hight of her devotion to her new lord. Such was poor David's misfortune. Dickens has a wonderful faculty for portraying the interior domestic life of such a family.

TYPEE. A Peep at Polynesian Life during a four months' residence in a valley of the Marquesas. The Revised Edition, with a sequel. By Herman Melville. New York: Harper & Brothers.

Mr. Melville's spirited narratives of his adventures in Oceanica have won for him an extensive reputation as a vivacious if not altogether a veracious author. We are pleased to observe that he has so far profited by criticism as to omit from this revised edition some passages relating to Tahiti and the Sandwich islands, which had given just offense to the friends of missions. The "sequel" completes the story of Toby, which was left unfinished in the first edition. The volume as a whole makes pleasant reading for summer travelers.

The KNICKERBOCKER for July presents its usual variety of instruction and entertainment. Among the new things is a rich specimen number of a journal to be published at *Bunkumville*. This number of the Knickerbocker is embellished with an admirable portrait of the editor. Many will be glad to look upon the amiable and intelligent countenance of one with whom they have long held such sprightly and delectable converse. It may remind them, too, of a twin star that has faded from our literary firmament, but whose mellow radiance hath not yet faded from the hearts on which it shone.

PEN-READINGS.

For three months, during the season of Spring Meetings, the luxury of Pen-Reading has been superseded by the drudgery of Reporting and other related labors. A whole quarter's bevy of periodicals has gone by and passed out of date, with all the choice treasures of thought and sentiment, of facts and principles, that were crowded into those many reviews and magazines which could not even obtain a Reading without Pen. First in hand of the "Magazines for July" is the

1. MERCHANTS' MAGAZINE.—The July number is embellished by a very good likeness of the editor, Freeman Hunt, engraved by Dunnel, from a daguerreotype. This compliment to himself, if you take it as such, and at any rate this gratification to his patrons, comes gracefully from an editor who has *originated* so valuable a Magazine, and continued successfully to conduct it, being his own editor and publisher, for ten years. What a multitude of ex-editors have accumulated upon the literary community during those ten years that Mr. Hunt has toiled on in the even tenor of his way. Could the mercantile interest of New York see a tithe of its obligations to the Magazine, for the new enterprises it has opened and the impracticable schemes it has prevented, by its sound principles and reliable statistics, the least acknowledgment our princes would think of offering would be a massive service of plate and a portrait in the City Hall. Never mind, old friend, work away—your own thoughts of disinterested and unrequited toil for the common good will prove a first-rate reward.

The leading article in this number is on the "*Commerce of the Black Sea*," and contains a mass of useful information of which American commerce cannot but soon reap the benefit in the export of cotton goods. The port of Trebizond, the southeast in Asiatic Turkey, in 1846, entered goods for Persia, chiefly English, to the value of six and a-half millions of dollars, for market in Persia. The new minister to Constantinople, Mr. Marsh, will very greatly disappoint public expectation if he does not get some of this trade for American goods. On the Danube, to the west, is a rapidly increasing commerce, chiefly through the Russian ports, where the demand for cotton has much increased, and yet there has been but one American vessel in the Danube. A few vessels have been to Odessa on the north; but "the Sea of Azoph and the ports on the southern shore of the Black Sea have never been visited by a vessel under the flag of the United States." An American commercial or consular agent, sent out by our government, would open the market for an incredible amount of cotton, machinery, and New England articles of wood and cast-iron—saying nothing of New England rum! Oh, shame! There is a line of British steamers semi-monthly from Constantinople to Trebizond, and a Russian line every ten days from Constantinople to Odessa.

A view of the "*Commerce and Resources of Cuba*" is translated from a Havana paper. From the tables given, we learn the following averages of five years ending 1847:

Average of Imports during five years,		$26,300,087
" Exports " " "		23,849,700
" Exports and Imports tog'r,		$50,149,737
" Revenue from Customs,		6,649,138
" " " Interior Taxes,		4,117,711
" Whole Yearly Revenue,		$10,766,849

The taxes are thus shown to be equal to more than one-fifth of the whole imports and exports. The revenue from Customs is upwards of 25 per cent. on the imports. There are 244 miles of railroad in use on the island, and four steamers ply along the northern shore. The capital and labor heretofore employed on coffee has been chiefly transferred to sugar.

It would be making the Magazine over again to give anything like a synopsis of the vast variety of subjects treated and statistics collected. On the subject of Clerks' labor, it is stated that by a little simplification of the mode of doing business introduced into the Bank of England by Mr. W. R. Smee, a son of the chief accountant of the Bank, the posting in the circulation department, which used to require 50 clerks, and would now on the old plan require 88, is all done by eight clerks. It would be a good thing to bring out an American *Smee* and set him at work to introduce light and order and simplicity into the accounting departments at Washington. As an instance of manual dexterity, it is stated that a clerk in the Bank of England signed his name, of seven letters, 5300 times in eleven hours, and arranged the notes in parcels of fifty.

The following suggestions to young clerks, from Mr. Gilbart's late work on "Branch Bookkeeping," are as useful to merchants' clerks as to bankers, and are commended to any young gentlemen of talents and education who may read these columns:

"The necessity for writing quickly, and the want of carefulness at first, are the causes why so few bankers' clerks comparatively write a good hand. But they should remember that this is a most important qualification, and a deficiency in this respect may be an insuperable bar to promotion. Without this attainment a clerk cannot be put to write up the customers' books, nor to make out the country accounts, nor to write the letters, nor to fill the office of secretary. 'You ought to be careful to write a plain hand. You impose upon your correspondents a very unnecessary and a very unpleasant task if you require them to go over your letters two or three times in order to decipher your writing. A business hand is equally opposed to a very fine hand. A letter written in fine elegant writing, adorned with a variety of flourishes, will give your correspondent no very high opinion of you as a man of business.'

"The plan of writing-masters who advertise to teach good and expeditious writing in a few lessons is as follows: The pupil rests his hand upon the paper without touching it with his little finger. All the motion is then made from the wrist. Those who have to write their names many times in succession, such as in signing bank notes or in accepting bills, will find that on this plan they can get through their work in much less time than if they bend their fingers with every stroke of the pen.

"The young clerk should also be taught to make his figures clear and plain, so that a 2 cannot be mistaken for a 3, nor a 3 for a 5. He should also take care that the tail of h. 7 or his 9 does not run into the line below, and thus turn a 0 into a 6, and also that the top of his 4 does not reach so high as to turn a 0 in the line above it into a 9. He should be careful too in putting his figures under one another, so that the units shall be under the units, the tens under the tens, the hundreds under the hundreds, and the thousands under the thousands. Otherwise, when he adds up the columns together he will be in danger of making a 'wrong cast.'

"He must also learn to 'cast' quickly and accurately. The two main qualifications in this operation are accuracy and quickness. To ensure accuracy a clerk will cast everything twice over. The first time he will begin at the bottom of the column, and the second time at the top. If he begin both times at the bottom of the column the association of figures will be the same, and if he has fallen into an error the first time he will be apt to fall into the same error the second time. But if he changes the order the association of the figures will be different, and he will not be likely to fall into the same error. Quickness can be acquired only by practice. But he will accelerate his speed by making his figures plain, and placing them strictly in a line under one another. He should also learn to cast without speaking, for the eye and the head will go faster than the lips."

2. METHODIST QUARTERLY REVIEW.—The present number is almost a volume—164 pages—and has eleven articles, besides its usual copious department of "*Short Reviews and Notices.*" The disquisitions in this work on the characters and histories of the literary men of England are always discriminating and graphic. The article before us, on "*Goldsmith*," is fully equal to its predecessors. "*Charles Wesley and his Poetry*" argues that Charles possessed the poetic faculty only in common with the other members of that gifted family, but cultivated it more assiduously. But the time is coming when the Christian poetry of Charles Wesley will stand in a class by itself; expressing a higher evangelical experience, with grander conception and more forcible utterance than has been reached by any other writer, save the Apostle Paul. The reviewer copies a hymn entire which is always mutilated in the hymnbooks.

DESIRING TO LOVE.

"O Love Divine, how sweet thou art!
When shall I find my willing heart
All taken up by thee?
I thirst, I faint, I die to prove
The greatness of redeeming love,
The love of Christ to me.

Stronger his love than death or hell,
Its riches are unsearchable;
The first-born sons of light
Desire in vain its depths to see;
They cannot reach the mystery,
The length, the breadth, and height.

God only knows the love of God;
O that it now were shed abroad
In this poor stony heart!
For love I sigh, for love I pine,
This only portion, Lord, be mine!
Be mine this better part!

O that I could forever sit
With Mary at the Master's feet!
Be this my happy choice!
My only care, delight, and bliss,
My joy, my heaven on earth, be this,
To hear the Bridegroom's voice!

O that, with humble Peter, I
Could weep, believe, and thrice reply,
My faithfulness to prove!
Thou know'st—for all to thee is known—
Thou know'st, O Lord, and thou alone,
Thou know'st that thee I love.

O that I could, with favor'd John,
Recline my weary head upon
The dear Redeemer's breast!
From care, and sin, and sorrow free
Give me, O Lord, to find in thee
My everlasting rest!

Thy only love do I require,
Nothing in earth beneath desire,
Nothing in heaven above:
Let earth, and heaven, and all things go,
Give me thy only love to know,
Give me thy only love."

His humility and tenderness are equal to his fervor, strength, and sublimity.

"How touchingly, when about to move from Bristol to London, he speaks of himself!—

"What matters it to me,
When a few days are past,
Where I shall end my misery,
Where I shall breathe my last?
The meanest house or cot,
The hoary hairs may screen
Of one who would be clean forgot,
And live and die unseen."

"At length, worn out with the toils of nearly fourscore years, the venerable man approaches his end. His spirit labors with his last poetic prayer. It is the last breathing of that sweet, melodious heart:

"In age and feebleness extreme,
Who shall a sinful world redeem?
JESUS, my only hope thou art,
Strength of my failing flesh and heart;
O could I catch a smile from thee,
And drop into eternity!"

Was ever such a dying song!

A well-written compilation on the character of "*Julian the Apostate*" is followed by a review of the Memoir of "*James Milnor*," in which the tedious minuteness of some parts of the work, and the impropriety of its publication by the American Tract Society, are commented upon with some severity, while justice is done to the character and usefulness of Dr. Milnor.

"*The Relation of Christianity to the History of the World*" ought to have been the title of an article in which are many good thoughts, somewhat wordily expressed. The notice of the "*Baptist Psalmist*" discloses some singular and inexcusable blunders, by the compilers of that work, in assigning to others many of the most familiarly known of the Wesleyan hymns. It also exhibits an infirmity of our Methodist brethren, who seem to assume that nobody but themselves shall have the right to alter or abridge the Wesley hymns. The abstract question of the rightfulness of doing what every maker of a hymn-book feels compelled to do, in altering hymns to fit them for his object, is a subject quite too profound to be discussed to a definite settlement in Pen-Readings, especially during the heat of the day (12th) on which this sentence is written. If we could suppose the body of Methodists so imbued with grace as to sing all Watts's hymns straight through, and the Calvinists able to sing the Wesley hymns in the same way, "with the spirit and the understanding also," we might hope for the coming of a day when sacred poetry would be allowed to stand as sacred poets wrote it, unmarred and unmingled with emendatory prose. Perhaps "there's a good time coming" for that; but it is not yet.

The review of "*Cheever's Lectures on the Pilgrim's Progress*" is commendatory, with the single exception of the lecturer's views of Christian Perfection—the controversy on which point always results, as here, in each party saying to the other, as the reviewer here says of Dr. Cheever, that his remarks "are based upon a most evident perversion of the doctrine." A case is not recollected in which a controvertist has taken his antagonist's own statement and refuted it. They can combat each other's arguments and illustrations, but cannot agree upon definitions which leave them at variance. Of course, Antinomian Perfectionism is not included here.

The paper on the "*Philosophical Study of Language*," being the second of a series on the same subject, is the product of no ordinary mind. The writer speaks slightingly of the ordinary pursuits of Philology—the accumulation of vocabularies, the tracing of fanciful resemblances, the multiplication of theories. This method of etymological study has its uses, historical and ethnographical, in elucidating usages, national characteristics, the relations of ancient tribes, &c. But they do not throw light on the Origin of language, its Formation, and the means of its Progress and Perfection. On the contrary, the votaries of etymology themselves complain that, in proportion as the "materials" accumulate, the prospect of a consistent and satisfactory theory of language recedes. Hence the writer—apparently a Jurist, who thinks, and who is desirous of improving the Practice of his art as well as the Science of language, on which all sciences are so dependent—is led to look for some new method of study. Assuming that language, as a work of man, is necessarily imperfect, and therefore needing and capable of improvement, he looks for the principles on which language ought to be made, and by which all its modifications should be guided; so that every change shall be an improvement. And for this purpose he would find the language which is already the most forward, and at the same time most likely to prevail extensively in the world. And here he acknowledges the unquestionable superiority of the French idiom, as having less that is unmeaning and obscure, and affording less chance for quaintness, contortion, fog, and transcendentalism, which so disfigure our own literature. Hence the Frenchman is the most exact reasoner, the most sagacious generalizer, the most adroit diplomatist, and the most agreeable story-teller, because he is skilled in the use of a language which comes the nearest to the idea of "the universal cipher to the record of nature." The German may theorize more transcendentally, the Englishman think more profoundly, but the Frenchman is needed to reduce the theories from the clouds of metaphysics, and to rescue the thoughts from confusion.

"The discoveries of Newton were first demonstrated or systematized by Frenchmen. The rescue of Chemistry from the quackery of alchemy and natural magic, and its unexampled rapidity of progress to the dignity and utility of a science, are due entirely to Frenchmen, who invented for it one of the most perfect, perhaps, as yet, of our scientific terminologies. So, also, of Botany. The science of Comparative Anatomy—that intellectual miracle of combination and arrangement—may be said to have been both conceived and completed by a single Frenchman. It was a Frenchman who first among the moderns reduced the art of government to the definite conditions of a problem; and another who established the representative theory on a basis of rigorous demonstration. In fine (to cut short an enumeration that might be endless), it is French mind—probably, however, impregnated by the sublime conception of the neglected Vico—which has illustrated the present age with the most important, and the ultimately controlling, science of all—the science of human nature, the Philosophy of History.

"It may be added, as perhaps more obviously illustrative of the exegetical talent in question, that French writers have not only been the received authorities upon the governments of antiquity, especially Greece and Rome, where they have been the skeptical predecessors of Niebhur and his school, but are also the best expositors of the most complex of existing systems. The most systematic (though an inaccurate) account of the British constitution has been given by a Frenchman. And in this country we suppose few would be found, of competent intelligence and impartiality in the matter, to deny that we also have learned more both of the theory and operation of our institutions from a Frenchman than from all other teachers, native and foreign. Nor is it merely in regard to particular systems and special theories of government that Frenchmen have taken the lead. It is remarkable that the three grand forms which society itself has assumed successively in the aggregate evolution of the human mind have been first conceived or characterized by French writers. The primitive or theocratic phase, by Bossuet; the metaphysical or Epoch of Man form, by Rousseau; while the scientific or (in the technical phraseology of English philosophers) the inductive period, indicated by Montesquieu, and sketched by Condorcet, has been finally constituted and coördinated with the other sciences by the incomparable Comte, in the treatise to which we have already referred.

"We may further observe, that in France a larger proportion than elsewhere of discoveries and inventions seem the effect of premeditation—to proceed from the wants of the head* rather than those of that less dignified part of the body natural which is made "the mother of inventions" by an English proverb. Finally, in France, theories precede and introduce reforms or revolutions. Whereas, in England, as elsewhere, such things are operated rather through the purse-strings; and political theories merely follow the impulse given by pecuniary tribute, ship-money, or tea-tax—that is, when they come at all."

This is ascribed to the "higher logical and interpretative capacity in the French language." Now it does not follow that the French language is a perfect model; still less, that the way to improve our own is to reconstruct it on that model. A few striking remarks on the application of these inquiries to the construction, collocation, interpretation, and particular application of Law, closes the present article. The others will be looked for with interest.

* A most apt example of this remark has just been announced to the learned world in the immortal discovery of Le Verrier. Although astronomers had for years been familiar with the requisite data, both facts and principle, in the perturbations of the planet Uranus and the law of gravitation, yet a Frenchman only has had the confidence, holding one of these chains in either hand, to, as it were launch himself off into immensity, with what we shall term the *scientific faith*, that he was to find footing in a world unknown, invisible, undreamed of, which should form the connecting link of his premises in the abysses of space.

For the Independent.

DEAD.

BY L. W. B.

Dead!

The final gasp of hoarse and painful breath,
That, like the ceasing pendulum,
Was slowly shortening, tells that death
At last has come.
The agonizing throe
In which the soul was born to life again,—
To endless life from mortal pain,—
The solemn stillness
From moaning illness,
Tell of release from pain.

Dead!

The swelling sob, long pent up less
Its sound disturb the dying,
Forth gushes from the breast,
Proclaiming death,
The long-suspended breath
Breaks forth with sighing.
With trembling hands those glassy eyes are closed,
That just now glared with pain:
With trembling hands those restless limbs composed
To sleep again.
How the heart groans to see that tortured frame
Painless and still!
With what a painful thrill
We recognize the soul's release
Returning back to heaven in peace
From whence it came!
How weep we,
To think how soon our sadness will be o'er!
Our grief the longer keep we,
To know how soon the recollection
Of warm and deep affection
Is lost and leaves us as before.

Dead!

Let the pale shroud be wrought,—
The narrow coffin hide the stiffened form,—
The grim and stately hearse be brought.
And let the mourners swarm;
Those pleasant rooms among,
Which oft with joy have rung,
Let the low-moaning dirge be sung,
Breathing its sadness on the ear of woe;
Let prayer to God with humble footsteps go,
Bearing the offering of a contrite heart.
Thus let the dead depart
To his sepulchral sleep
Beneath the ground,
To wait the all-pervading sound
Of the last trumpet ringing long and deep.

Dead!

Though the slow hearse has gone
To bear its burden to the waiting tomb:
Though the low dirge has ceased to sound;
And in the burial-ground
On the new grave the turf has grown;
Though mourners cease their gloom;—
Still in the stricken heart,
With useless consolation weary,
Lingers the dull and ceaseless smart;
Thus, in the funeral hymn,
After the *Requiem*,
Rises the *Recordare*.

New-Haven, July 1st, 1849.

SELECTIONS.

The Unity of the Nations.

Civilization now writhes in great travail and torment, and asks for liberation from the oppressive sway of the War System. Like a slave, under a weary weight of chains, it raises its exhausted arms, and pleads for the angel Deliverer. And lo! the beneficent angel comes—not like the Grecian God of Day, with vengeful arrow to slay the destructive Python, not like the Archangel Michael, with potent spear to transfix Satan to the earth—but with words of gentleness and Christian cheer, saying to all nations, and to all children of men, "Ye are all brothers, of *one* flesh, of *one* fold, of *one* shepherd, children of *one* Father, heirs to *one* happiness. By your own energies, by united fraternal endeavors, in the name of Christ, shall the tyranny of War be overthrown and its Juggernaut be crushed to the earth."

It is in this spirit, and with this encouragement, that we should labor for that grand and final object, the watchword of all ages, the Unity of the Human Family. Not in benevolence, but in selfishness, has this been sought in times past; not to promote the happiness of all, but to establish the dominion of one. It was the mad lust for power which carried Alexander from conquest to conquest, till he boasted that the whole world was his empire, and the Macedonian phalanx his citadel. Again, the same passion animated Rome, till at last, while Christ lay in his manger, this city swayed broader lands than were swayed by Alexander. The Gospel, in its simple narrative, says, "and it came to pass about these times, that a decree went out from Cæsar Augustus, that *all the world* should be taxed." History points to the exile of Ovid, who, falling under the displeasure of this same Emperor, was condemned to close his days in vain longings for Rome, far away in Pontus, beyond the Euxine Sea. With singular significance, these two contemporaneous incidents reveal the universality of Roman dominion, stretching from Britain to Parthia. But this empire crumbled, to be re-constructed for a brief moment, in part by Charlemagne, in part by Tamerlane. In our own age Napoleon has made a last effort for Unity, founded on Force. And now from his utterances at St. Helena, the expressed wisdom of his unparalleled experience, comes the remarkable confession, worthy of constant memory, "The more I study the world, the more am I convinced of the inability of brute force to create anything durable." From the sepulcher of Napoleon, now sleeping on the banks of the Seine, surrounded by the vain trophies of battle—nay more, from the sepulchers of all these broken empires—seem to proceed the words, "They that take the sword shall perish by the sword."

Unity is the longing and tendency of Humanity; not the enforced Unity of military power; not the Unity of Inequality; not the Unity which occupied the soul of Dante, when in his treatise *De Monarchia*, the earliest political work of modern times, he strove to show that all the world ought to be governed by one man, the successor of the Roman Emperor. Not these; but the blessed voluntary Unity of the various people of the earth in fraternal labors—the Unity which was promised, when it was said "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus"—the Unity which has filled the delighted vision of good men, of prophets, of sages and poets, in times past—the Unity which, in our own age, prompted Beranger, the incomparable lyric of France, in an immortal ode to salute the Holy Alliance of the people, summoning them in all lands, and by whatever names they may be called, French, English, Belgian, German, Russian, to give to each other the hand, to the end that the useless thunderbolts of War shall all be quenched, and Peace shall sow the earth with corn, with flowers, and with corn—the Unity which prompted an early American statesman and poet to anticipate the time when all the nations shall meet in Congress:

To give each realm its limits and its laws,
Bid the last breath of dire contention cease,
And bind all regions in the leagues of Peace;
Bid one great empire, with extensive sway,
Spread with the sun, and bound the walks of day;
One centered system, one all-ruling soul
Live through the parts, and regulate the whole;

the Unity, which has inspired the contemporary British poet, of exquisite beauty, Alfred Tennyson, to hail the certain day,

When the drums shall throb no longer,
And the battle-flags be furled,
In the Parliament of man,
The Federation of the World.

Sumner's Peace Address.

Study of the Scriptures.

We say not that the study of Scripture should exclude other studies, or be substituted for them. Natural philosophy is not to be learned from Scripture, nor general history; and we would not have such matters neglected. But we say that Scriptural study should be at once the groundwork and companion of every other; and that the mind will advance with the firmest and most dominant step into the various departments of knowledge when familiarized with the truths of revelation and accustomed to walk their unlimited spreadings. If parents had no higher ambition than to make their children intellectual, they would act most shrewdly in forming as though desirous to make their children religious. It is thus we apply our subject to those amongst you who are parents or guardians. But it applies to all. We call upon you all to observe that, in place of being beneath the notice of the intellectual, the Bible is the great nourisher of the intellect. We require of you to bear away to your homes, as an undeniable fact, that to care for the soul is to cultivate the mind. And therefore be ye heedful—the young amongst you more especially—that ye be not ashamed of piety, as though it argued a feeble capacity. Rather be assured, forasmuch as revelation is the great strengthener of reason, that the march of mind which leaves the Bible in the rear is an advance, like that of our first parents in Paradise, towards knowledge, but, at the same time, towards death. —*Melville.*

Moffat the Missionary and his Minister.

Dr. A. and the excellent Moffatt had been engaged in a missionary service in the North of England, and returned for repose to the house of a friend. They met in the room an aged minister named Caldwell. In the course of conversation, Moffat adverted to his mother, for whom he entertained the most devoted regard. Mr. C., whom Moffatt did not know, not even his name, mentioned that he perceived he was a Scotchman. "Yes," said the missionary, "the scenes of my boyhood and youth in my native land are dear to me. I often think of them when far away among the heathen. I often think of my excellent mother leading me when a little fellow from Cannon Shore to Falkirk to the Independent meeting-house, to hear an excellent minister, Mr. Caldwell." He then spoke with enthusiasm of his mother, of the minister, and of the impressions he had received then and there. The venerable listener rose up with tears coursing down his cheeks, and exclaimed, "Can it be! Are you little Bobby Moffat! is Moffat the Missionary the little fellow whom his mother used to lead to my meeting-house in Falkirk, when many years ago I was the minister there?" The mutual recognition, and embrace, and rapture, may be better conceived than described. The venerable Caldwell had not till then identified the little boy with the man who has done so much for Africa. May there not be many such blessed surprises when the Christian minister enters his rest, and "his works do follow him?"

The Bible for the World.

And *when* shall the whole world have the sacred volume? The British and Foreign Bible Society issued during the year past 1,107,518 copies of the Holy Scriptures. This statement is taken from a short notice of its annual meeting held at Exeter Hall on the 2d of last May. The report makes the total issues of the Society 21,973,337. Say twenty-two millions issued by this noble Society in fifty years. If we estimate the earth's population at 900,000,000, and divide them into families of 5 persons each, it will require 180,000,000 Bibles to furnish every family with a copy. Let us suppose 50 millions of these families are already supplied—then we shall have 130 millions to be supplied. At our present rate of progress in the work it will take a hundred years more at least to supply the world thus partially with the Bible, should its population be no greater a century hence than it is at this present moment! Is it not time to hasten the great work? Should the Church linger in this noble work for a hundred years?—as long as Noah was occupied in the infancy of the arts in constructing and finishing the ark!—*Cristian Obs.*

Family Ties.

The following beautiful paragraph is from the pen of Mrs. E. B. Lee, in the memoirs of her father and brother, Rev. Dr. Buckminster, of Portsmouth, and Rev. J. S. Buckminster, of Boston:

"The old parsonage-house, in Portsmouth, with nothing attractive in its exterior, with no architectural beauty, small and inconvenient in its rooms, dark and shaded in its aspect, is yet filled with touching memories. Its low-roofed rooms are yet eloquent to one heart. Every beam has witnessed the prayers of the father. Angel faces look back, sweet, youthful voices echo through its silent rooms, and every beloved name is covered with the flowers of memory. The thousand silken ties that bind families together in their youth are like the gossamer webs which lie so thick upon the grass in a summer's morning; they must be steeped in the dew of tears before they are perceived in all their rainbow colors."

Clerical Sore Throat.

Management and Cultivation of the Voice.

On this subject, the opinion of Macready, the tragedian, is deserving of attention. In a letter he says, "Relaxed throat is usually caused, not so much by exercising the organ, as by the kind of exercise, that is, not so much by long or loud speaking as speaking in a *feigned* voice. I am not sure that I shall be understood in this statement, but there is not one person in, I may say, ten thousand, who, in addressing a body of people, does so in his natural voice, and this habit is more especially observable in the pulpit. I believe that relaxation of the throat results from violent efforts in these affected tones, and that severe irritation, and often ulceration, is the consequence. The labor of a whole day's duty in a church is nothing in point of labor, compared with the performance of one of Shakspeare's leading characters, nor, I should suppose, with any of the very great displays made by our leading statesmen in the Houses of Parliament. I am confident as to the first, and feel very certain that the disorder which you designate as the Clergyman's Sore Throat is attributable, generally, to the mode of speaking, and not to the length of time or violence of effort that may be employed. I have known several of my former contemporaries on the stage suffer from sore throat, but I do not think, among those eminent in their art, that it could be regarded as a prevalent disease."

Bunyan.

Bunyan is indeed as decidedly the first of allegorists as Demosthenes is the first of orators or Shakspeare the first of dramatists. Other allegorists have shown equal ingenuity; but no other allegorist has ever been able to touch the heart and to make abstractions objects of terror, of pity, and of love.

MISCELLANEOUS.

Sewall F. Belknap.

Gen. Sewall F. Belknap, the railroad contractor, died lately at Windsor, Vt., at the age of 38. He was one of the most energetic men of the day. Bold, energetic, and persevering, liberal in his views, and a master of his profession, he has done as much as any living man for the improvement of New England, and should not pass from the stage of life without a memorial. The *Traveller* says that he first commenced his career as a day-laborer upon the Worcester Railroad, but before that enterprise was completed obtained a contract which was the foundation of his after prosperity. His health broke down, a few months since, through the pressure of labor and care incident to the state of the money market and the extent of his engagements; in consequence of which his affairs became much embarrassed, and it is even doubtful whether his estate will be solvent, although the agent is quite positive there will be a large surplus for his family. The *Boston Courier* gives the following sketch of his history and character:

Born in Vermont, where he enjoyed but few advantages for education, he came to this vicinity some twelve years since to seek his fortune, and commenced work on the Eastern Railroad between Boston and Salem. He soon became a contractor, and, gaining the confidence of his employers, executed several large contracts on the Eastern and Boston and Maine Railroads. Upon the completion of the Eastern, he—under the firm of Belknap, Gilmore & Co.—undertook the entire line from Portsmouth to Portland, a distance of fifty miles, and carried through, with remarkable success, a contract amounting to nearly a million of dollars, then regarded as a Herculean undertaking. Having finished the Portland, Portsmouth and Saco line, his next step was to undertake the Fitchburg. This enterprise was then languishing, but $500,000 was subscribed, and another $100,000 was necessary to make the subscriptions available. Mr. Belknap took the whole line, and subscribed $150,000 to the stock, and carried the enterprise successfully through. With the large profits realized between Portsmouth and Portland, and the advantage upon the Fitchburg stock, Mr. Belknap could probably have retired with a fortune of two hundred thousand dollars; but his active spirit could not brook a life of indolence—more was to be done, and he commenced and finished in a single year the Old Colony line of thirty-eight miles. By this time the march of improvement was directed towards his native State, and Mr. Belknap was among the foremost leaders of this movement. His ambition seemed to be to carry forward the triumphs of art among his native hills, and he took the entire contracts for the Sullivan and Vermont Central lines from Bellows Falls to Burlington, a distance of at least one hundred and forty miles. He took nearly one-quarter of the stock, and entered into contracts to the amount of at least three millions of dollars.

He has pressed forward these enterprises with great ardor, skill, and unfaltering confidence, and through adverse times displayed great judgment and sagacity in the management of his operations. He has lived to see these works nearly finished; and his noble bridges and viaducts and admirable masonry will prove enduring monuments of his skill. While health continued he surmounted every pecuniary difficulty, and breasted the storm until nature yielded to the effects of great exposure and exertion. He has finished his career just as the works he was completing began to give some indications of their future success, but while they were still struggling for completion. Generous, hospitable, and benevolent, his purse was ever open to a large circle of friends, and his hand to suffering merit. The railroad world has lost in him the prince of contractors, and New England one of her most valuable and distinguished citizens.

Yankee Schoolmasters in Canada.

A writer in *Blackwood's Magazine*, dating from Hamilton, Canada West, gives unwittingly the following testimony to the influence of a class whom he affects to despise:

"But